NATIONAL COUNCIL

OUTLOOK

MAY 1956

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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows riders fording the middle fork of the Belly River as it leaves Crossley Lake in Glacier National Park in Montana. Mt. Cleveland looms in the background.

Glacier National Park is one of 23 parks now served by "A Christian Ministry in the National Parks," under the Council's department of evangelism. This year the ministry staff of 110 represents 21 denominations, 25 seminaries and over 50 colleges. The story of this unique project appears on page 13.

The picture is used through the courtesy of the Great Northern Railway.

Vol. VI. No. 5, May 1956

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
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Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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A Message to the Churches

Excerpts from Statement adopted by the Third National Study Conference on the Church and Economic Life, Pittsburgh, Pa., April 12-15, 1956

WE ARE entering a new age in the history of mankind. For the first time in human experience it appears possible that enough can be produced to meet the basic needs of man. We may refer to this new period as an age of abundance in contrast with past ages of economic scarcity. The promises of this economy are great but its perils are so real that we cannot evade the challenge which this new age brings to the Christian conscience. To the shallow expression "We never had it so good," the Christian must reply, "We never had such heavy demands upon the Christian conscience. . . ."

I.

. . . In the coming of an economy of abundance we recognize anew the promise of goodness in God's creation. Of such an event we would say, "It is the Lord's doing and is marvelous in our eyes." Yet in the Christian perspective nothing is clearer than the continuance of the fact of sin in the life of man. In every environment and in every historic era man is confronted by the choice whether to seek in humility the will of God in administering the resources God has entrusted to him, or to use the divine gifts of nature and man's genius simply to satisfy his self-centered desires . . . The warnings of Scripture against the seductions of prosperity are most explicit. If ever there was a time when as a people we needed to do justly, to love mercy, and to walk humbly with our God—that time is now. We may be sure that to whom much has been given of him shall much be required.

II.

(Our) Christian duty cannot be discharged by the mere giving of material goods to those who do not share in the abundance. It must be done in ways which recognize the dignity of each person and each group whom Christians would help. It must be done by the sharing of such knowledge, and assistance in the development of such facilities and institutions, and the creation of such conditions as will enable people to help themselves. It must be done by methods that will call the Christian principle of mutality into play.

We must recognize the fact that even as we complain of problems of "surplus" there are in our own country large numbers of people who do not share in the general abundance . . . It is still true that about one-fourth of all United States families have annual incomes of less than $2,000, not nearly enough to sustain a life of health and hope . . . The Christian conscience in an age of abundance must be troubled until these pockets of want are changed to areas of opportunity . . . Every barrier . . . must be broken down—whether it be racial discrimination, economic injustice or exploitation, lack of educational opportunity, segregation in the schools, or inadequate development of social institutions which help people to help themselves. From the Christian point of view no one in the United States can be regarded as a second-class citizen.

As we look beyond the borders of our own country we find a world where millions of people are hungry or ill-fed . . . There are and there will be circumstances where stark suffering or the consequences of disaster justify and require the direct giving of what people need. In such circumstances the giving should be done with no expectation of return, no political strings on the gift, and with mutual respect and regard between the recipient and the giver.

But a more far-reaching Christian act, which will build for better Christian relationships, is assistance to people to help themselves, the sharing not only of things but of knowledge, techniques, methods, and the creative spirit. To this end Christians should support substantial participation . . . in a long-range program of cooperation with the people of other nations . . . Such programs should include the promotion of mutually advantageous world trade and assistance in the development of the less economically developed countries of the world . . . (using) the agencies of the United Nations as fully as possible.

III.

Progress is not inevitable . . . In endeavoring to make sure that the abundance we see about us does not prove a false dawn, Christians must choose and support methods of maintaining and increasing that abundance which are consistent with the Christian ethic. They cannot accept the idea that military expenditures are a necessary prop to our economy, but must seek their reduction at the earliest time and to the greatest extent that is consistent with the safety of the free world. Christians should decide now to support constructive substitutes for military expenditures when the latter can be reduced. Among these, besides additional overseas economic programs, are the expansion of programs for the elimination of slums, the redevelopment of blighted areas, and conservation of neighborhoods in American cities, for the building of hospitals and carrying forward a broad attack on disease, for the maintenance and construction of highways, and for the orderly development of natural resources.

. . . Confronted by our overburdened educational system, Christians must lead the way toward expanding school facilities and providing adequate pay for teachers.

. . . As a consumer, the Christian has choices of profound importance to make. One of these is to spend his income on goods and services which promote human welfare rather than those which are useless or harmful to mankind.

IV.

One of the gravest challenges facing the people of the United States is found in the question, "Can we stand abundance?" If abundance makes us vain, boastful, possessive, or intolerant, our culture, in spite of our Christian inheritance, will go the way of many cultures of the past . . .

In its teaching function the church should relate to the workings of the economic order the great principles of respect for human dignity, protection of human freedom, securing of justice and good will in human relations . . . In its prophetic function the church should lay its hand on the body politic and say, "Thou ailest here and here." In its counseling and healing functions it should minister to the integrity of the person, to the healthy unity of body and mind, in an age when life is becoming increasingly specialized and fragmented. In its evangelistic function the church should seek the redemption of the whole man in all his relationships.

Under God, this age of abundance, bringing a rich experience of interdependence to men and nations, can be an age in which the church of Christ undertakes its task with new urgency. For it is preeminently the church that is charged with pointing men to the supreme source of guidance and power in One who said, "I came to save the world."

U.S. Abundance: *A Vision and a Warning*

By J. D. SANDERSON

"THE warnings of Scripture against the seductions of prosperity are most explicit. If ever there was a time when as a people we needed to do justly, to love mercy, and to walk humbly with our God – that time is now. . . ."

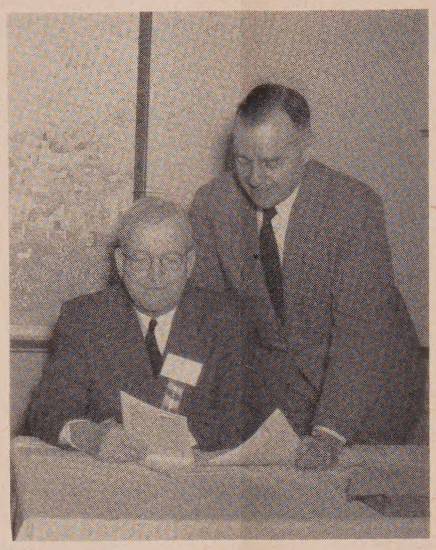
Thus spoke the collective voice of over 350 troubled U. S. churchmen who gathered in Pittsburgh for four days in mid-April to wrestle with the problems posed to the Christian conscience in an era of the greatest material plenty man has ever known. The delegates, predominantly leaders in industry, labor, government, agriculture and education, met as Christians in the Third National Study Conference on the Church and Economic Life, convened by the National Council of Churches, to do some basic thinking out loud.

They agreed (a) that economic plenty is a good thing and even more of it is in sight but (b) Christians face a greater problem than ever in preventing a too-keen concern for "things" from crowding out spiritual values, the only true basis for human wellbeing.

The delegates, appointed by 29 denominations and by 23 councils of churches but speaking only for themselves on the subject of "The Christian Conscience and an Economy of Abundance," urged Americans:

- To recognize that the nation's plenty is God-given, carrying with it a heavy responsibility for right use.
- To take measures to iron out the "pockets of poverty" in our own economy, insuring that all portions of the population share equally in the rising prosperity.
- To share as far as possible our wealth-making techniques with the rest of the world.
- To re-evaluate the ways in which we are spending our wealth, avoiding waste and "selfish dissipation of income and goods" and spending more on goods and services which serve a broader range of human welfare needs.
- To understand that a truly "abundant" economy should include "the protection of human freedom, a respect for human dignity and the securing of justice and good will in human relations."

J. D. Sanderson is a member of the public relations staff of the National Council.



Charles P. Taft (Standing), lawyer and mayor of Cincinnati, who chaired the Pittsburgh Conference, talks things over with Cameron P. Hall, executive director of the Department of the Church and Economic Life of the National Council of Churches.

These questions are not only important but critical in our time, the delegates declared in their final conference Message. "One of the gravest challenges facing the people of the United States is found in the question, 'Can we stand abundance?' If abundance makes us vain, boastful, possessive, or intolerant, our culture, in spite of our Christian inheritance, will go the way of many cultures of the past."

To meet this problem a heavy responsibility lies on the churches, the Message declared. "We rejoice that Christian churches are becoming increasingly aware of this challenge as well as of other challenges this age is bringing. The Church–clergy and laity together–led by the Holy Spirit, has now the obligation to rediscover its nature and purpose and to adapt its functions and methods so that men and women in our time will be really confronted by Christ and the promise of the true abundance which He alone can bring."

Conference chairman Charles P. Taft, lawyer and mayor of Cincinnati, in his opening remarks to the conference, expressed satisfaction with the growing interest of the churches in the nation's economic life. He cited the first study conference, called in Pittsburgh nine years earlier, from which developed the National Council's present Department of the Church and Economic Life. A second study conference in Detroit in 1950 was followed two years later by a joint meeting with the Canadian Council of Churches, at Buffalo, N. Y., on the theme, "The Christian and His Daily Work."

"Each of these conferences was most important in its stimulus of the process of discussion and thought for many months after it adjourned," he declared. "We have learned a lot about what disturbs laymen who make up the church, as they go out during the week in the world of work. We are now far more ready in each of our member-churches to serve this need intelligently and effectively."

The present Pittsburgh conference should also have far-reaching effect on the thinking of Christian laymen, according to Rev. Cameron P. Hall, executive director of the Department of the Church and Economic Life. The conference Message–passed after point-by-point debate by the full conference –and the reports of 11 conference discussion groups on various ethical aspects of abundance will be distributed widely by the Department. With this material will go copies of the major addresses, a guide for discussion programs based on the Message and reports, and a "how-to" manual for denominations or other groups concerned with examining abundance in a conference of their own.

Paul G. Hoffman, former ECA administrator, now chairman of the board of the Studebaker-Packard Corp., made nationwide news in his first-day address as he called for a new U.S. committee of top civilian experts and a 25-billion-dollar program of non-military aid to "wage peace" around the world.

In its final Message the conference accepted Mr. Hoffman's suggestion that the U.S. has an obligation to share its abundance with less fortunate nations. "No people can live in isolated plenty in the midst of a needy world and expect to avoid the withering of its Christian spirit," the Message said.

The delegates set forth their views clearly as to the best method for this sharing: "There are circumstances where stark suffering or disaster requires the direct giving of what people need. In such circumstances the giving should be done with no expectation of return, no political strings on the gift, and with mutual respect and regard between the recipient and the giver. But a more far-reaching Christian act is assistance to people to help themselves, the sharing not only of things but of knowledge, techniques, methods, and the creative spirit."

To this end, the Message said, "Christians should support substantial participation" in the promotion of world trade and the long-range development of needy nations, using United Nations agencies wherever possible.

Murray D. Lincoln, president of the Cooperative League of the U.S.A. and of Nationwide Insurance, Inc., warned the delegates in another first-day address that foreign aid must be used to raise standards of living and not "as a persuasion factor in the cold war."

America has opened a revolutionary era of plenty, he asserted, "and this is a revolution which welcomes rather than holds back social change. It is inevitable and will sweep away the feudal dictators, the great landowners and the military lords who now dominate so many helpless people."

Mr. Lincoln attacked "scarcity thinking" in our own economy. "The purpose of production is perverted when farmers grow for warehouses and not for consumption," he said. Surpluses should be used to raise the standards of our own poor, the cooperative leader declared in offering his own three-point program:

(1) a food stamp plan of the kind used in the thirties, practicable also for other nations since it "does not interfere with commercial markets or production"; (2) expansion of school lunch program and nutritional aid to persons in hospitals and institutions; (3) direct distribution of surplus foods to relief clients, as now practiced in some states.

In three other major addresses the delegates:

• Heard a leading economist predict a steadily rising national prosperity, with little likelihood of a repetition of the 1930's depression. The possibility of a third major war looms as the only serious danger to continued growth of the U.S. economy of abundance, declared Dr. Roy Blough, professor of economics at the Graduate School of Business Administration, Columbia University.

"World economic psychology is relatively good; European economies are buoyant and the economic development movement is strong in most countries." Even if a downward movement were to develop, he suggested, "the policies of both business and government are likely to be much more favorable to a rapid restoration of prosperity than they were in Depression days." He cited stabilizing elements of old age and unemployment insurance, supports for agricultural income and the insurance of bank deposits.

• Heard the chairman of the board of the Standard Oil Company (Indiana) defend the "hope-for-profit system" as the best system ever devised by man to insure production for use. The keystone of American technology which we must help the world to understand, said Dr. Robert E. Wilson, is the principle of competition and expansion, and a sharing with the workers through higher wages and with the public through lower prices.

"While the Communists have only preached a mystic ownership by none," Dr. Wilson said, "we have accomplished a real distribution through the almost universal investment, direct or indirect, in industrial shares. While the Communists have only preached an end to class distinction through a liquidation of the upper classes, we have achieved a special kind of classlessness by lifting up the once poverty-stricken."

• Heard a top U.S. labor official charge that the practice of racial segregation in Southern states is linked directly to their below-average per capita incomes. Elwood D. Swisher, administrative vice-president of the Oil, Chemical and Atomic Workers, AFL-CIO, termed the problem of segregation the "single greatest evil today." He commended the statements of the National Council and other religious bodies but called on the clergy personally to speak out more "forcefully against this hideous practice."

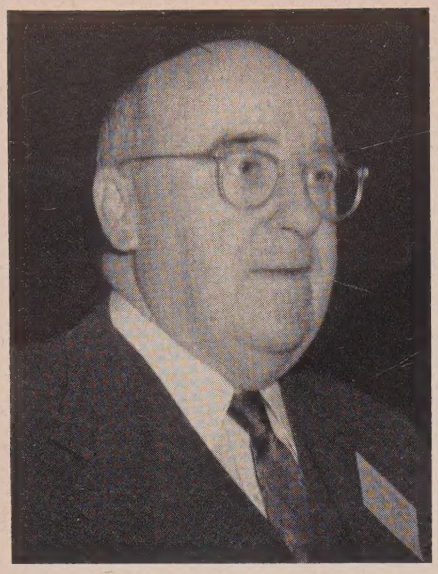
He also cautioned the delegates against forgetting the average man in optimism over reports of economic prosperity. While factory wages average only $44 a week in Mississippi, he pointed out, even the national average factory wage of $78 is not "as abundant as it ought to be."

Charles P. Taft (left), conference chairman, and Dr. Eugene Carson Blake (center), NCC president, chat with Paul G. Hoffman, former ECA administrator, now chairman of the board of the Studebaker-Packard Corporation, who recommended a committee of top civilian experts and a 25-billion-dollar program of non-military aid.

Briefed by the speakers, the delegates then turned to the work at hand: two series of discussion groups. Series A, on the general subject "The Christian Conscience in Relation to the Maintenance, Use and Growth of Our Economy of Abundance," divided the conference into six groups, each meeting for a total of eight and a half hours, during which opinions were fully aired and a group report on a special aspect of the problem was hammered out. The reports were received by the conference as a whole without substantial debate and referred to the nation's churches for discussion and appropriate action.

In sum, the Series A reports said these things:

MANPOWER AND EMPLOYMENT — "The maximum effective use of human skills . . . may never be realized, but we should strive toward the goal nevertheless." The report urged wider opportunities for members of minority groups, women workers, the aged and handicapped. DISTRIBUTION OF ABUNDANCE—"From the Christian standpoint a minimum goal is . . . food, shelter, clothing, health care and access to cultural interests; and the opportunity to earn the full fruit of their labor without unfair encroachment by others." The report urged continued effort to ease international tensions, thus permitting larger overseas civilian expenditures in place of military aid, and



Dr. Robert E. Wilson of Chicago, chairman of the board of Standard Oil of Indiana, who gave one of the principal addresses.

a broad effort to wipe out area unemployment and discrimination against certain groups of workers in the U.S.

SELLING AND CONSUMPTION—Noting that "there is no clear and direct relationship between the amount of economic goods at our disposal and the degree to which we achieve the good life," the group urged (a) that a greater proportion of the country's efforts be channeled from consumption of consumer goods to increased leisure, wider social welfare and increased help for the underprivileged, and (b) that the churches take the lead in consumer education.

ECONOMIC POWER GROUPS — Large private power groups such as labor and management are not the bogies they are often made out to be, the report declared, ascribing an increased sense of ethics, based "in no small measure" on the nation's Christian teaching and heritage, to leaders of these and other groups.

FOREIGN ECONOMIC POLICY—"The pace of economic development in the underdeveloped countries has been tragically slow in many places . . . Raising their standard of living is beneficial to us all, economically, politically and spiritually . . ." The group proposed a vast expansion of our foreign aid program, divorced from military considerations or the expectation of immediate political benefits. The report urges that as much as possible should be done through private channels and calls on Christians to work in behalf of foreign aid through their churches.

CONSERVATION OF NATURAL RESOURCES—Although improvement in recent years was noted, America is still recklessly using up its natural resources in the mistaken idea that science and technology can always come up with substitutes, the group declared. It urged a soil and water conservation program, preservation of the nation's scenic wonders and establishment of an international agency to consider the depletion of mineral resources on a world scale.

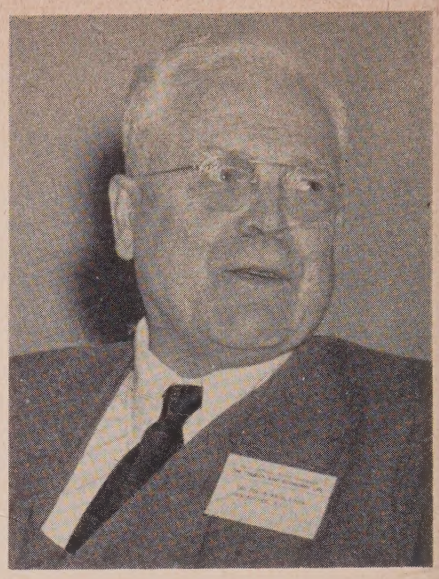
With the completion of their reports, the delegates re-divided into five new Series B discussion groups to consider "Responsibilities of the Churches Issuing from the Cultural and Social Implications of Our Economy of Abundance." Reports from these groups, also referred by the conference to the nation's churches, made these points:

MATERIAL AND SPIRITUAL VALUES — "Voluntary poverty is an obsolete calling for Christians . . . However, certain basic principles must undergird a continually rising standard of material welfare if the vitality of our spiritual values is not to be impaired: (1) Material things are the gift of God, and are to be held in stewardship; (2) as our material welfare advances, some way must be found to moderate the tendency of the economy to cater increasingly to additional non-essential wants, and (3) our economy must be maintained as a means of fulfilling God's design and not permitted to become an end in itself."

CHRISTIAN VOCATION AND PREVAILING STANDARDS OF SUCCESS — "The understanding of our Christian vocation commits us constantly to keep our standards of success and our occupational practices under the judgment of God. The self-interest of our economic groups . . . must be regarded by us critically, even while we acknowledge our involvement in and appropriate use of them. Nor dare we freeze either our personal or our corporate behavior into static patterns, but must always be open to serve God in the manner which the concrete moment requires."

HUMAN DIGNITY AND RELATIONS—"Human dignity requires both the self-interest of significant creativity in service to others and a sense of humble commitment to Christ of one's talents. Unless one can exercise some moral control in his work relations and share in the processes of moral decision, his sense of worth is impaired and he becomes an interchangeable part in a vast impersonal machine . . ."

SOCIAL CONFORMITY AND SOCIAL CHANGE —"The hallmark of our time is change," the group pointed out, citing such factors as "population growth and mobility . . . automation . . . growing militarization of our national life . . . the loss of the right to dissent without the threat of economic or political reprisal . . . desegregation . . . the growing power of mass media of communication . . . (and) the church itself which now finds itself for the first time a majority institution with well over 50 per cent of Americans included within its membership.



Dr. Justin Wroe Nixon, professor emeritus at Colgate-Rochester Divinity School, who was chairman of the Message Committee.

"The churches must express themselves effectively and responsibly on social issues through statements and resolutions . . . through action programs to overcome poverty and injustice . . . through involvement in community life."

ECONOMIC PRACTICES OF THE CHURCHES—"In the area of economic practice churches have been known to compete with business; to raise funds by questionable practices; to underpay employees on the grounds of being a religious institution; to invest in questionable enterprises; to hold tax-exempt property which should be sold; and to be poor landlords . . . The group was unanimous . . . that the economic policies and practices of the churches should be judged according to the same standards which are upheld by the churches for business enterprises."

On the final day of the four-day conference, delegates in plenary session received the 11 group reports and debated, amended and adopted the conference Message (See page 3). In returning to their homes in all parts of the nation they may have remembered the words of Pittsburgh's Methodist Bishop Lloyd C. Wicke, who said in the opening worship service:

"Our abundance, if it is not to prove a paralyzing social prison, if it is not to be administered as though an unworthy steward were seeking self-security, must be administered in the spirit of Christian sharing, sharing as a privilege, not as a tortured duty."

The Pittsburgh conference, as many of its speakers emphasized, was at least an important first step in examining how the nation may work toward that goal.

Cynthia Wedel—

UCW President: A Woman of Convictions

THE nation's leading Protestant church woman is a slim, attractive, auburn-haired dynamo who keeps an average 18-hour-a-day schedule of speaking engagements, board meetings, study (for a Ph.D. in psychology) and does most of her own housework.

She is Mrs. Theodore O. (Cynthia) Wedel, of Washington, D. C., who, as president of United Church Women, heads the nation's largest women's religious body, an organization of upwards of 10,000,000 U. S. church women of 30 denominations organized in 2,000 state and local councils from Maine to California.

A woman of convictions, she firmly believes in the power of the Christian woman and practices what she preaches. She is probably one of the busiest women in the U. S. She is a top-level officer in more church, welfare and civic groups than she can easily keep track of, travels thousands of miles every year and is in constant demand as speaker, teacher, chairman and spokesman for the cooperative Christian enterprise.

She has some definite opinions about the role of women in the church, the home and civic life:

On church women's organizations: "We can go further, move faster and express ourselves more freely (than formal church bodies) because we are not tied with the ecclesiastical strings which bind the actions of the Church."

On the working woman: "Women, except for those with very young children, need to find interests outside the home. The intelligent woman begins to find them while she is still young and then gradually develops them as her children grow up and demand less of her time. There is nothing more pathetic than the woman who no longer has family responsibilities and has found no interest to occupy her time and energies."

On women in the church: "We always have to fight the tendency to think that church work is something you do inside the four walls of the church. We must educate women to realize that Red Cross work, political activity and other civic work is as much their responsibility as Christians as the more stereotyped church jobs."

On racial segregation: "We in the North must be careful about pointing the finger of accusation at the South when we still have our own house to clean up."

MRS. T. O. WEDEL

Mrs. Wedel's list of positions and memberships reads like a condensed version of the Intelligent Woman's Guide to Christian Stewardship. She is one of United Church Women's three representatives to the policy-making General Assembly and the *ad-interim* General Board of the National Council of Churches and a member of its Evangelism Study Committee, Policy and Strategy Committee and Program and Field Operation Committee. She is also a member of the World Council of Churches' Department on the Cooperation of Men and Women in Church and Society and was an official consultant at the World Council's Second Assembly, held in Evanston, Ill., in 1954.

An Episcopalian, she was presiding officer at the triennial meeting of Episcopal Women held last fall in Honolulu, Hawaii. She is also a former president (1949-51) of the Women's Auxiliary of the Protestant Episcopal Diocese of Washington, D. C.

In Washington, she serves as a member of the Public Welfare Advisory Council, the Advisory Committee to the Juvenile Court, and the National Advisory Committee on Citizen Participation. She is also Deputy Director of the Office of Volunteers of the American Red Cross and a member of the American Psychological Association.

Cynthia Wedel began her career in church work as director of religious education at St. Luke's Church in her home town of Evanston, Ill., shortly after graduation from Northwestern University. From there she went to New York as director of youth work for the National Council of the Protestant Episcopal Church. There the happy proximity of her office to that of the national director of college work—now Canon Wedel—resulted in one of the most successful collaborations in church circles. Soon after their marriage in 1939 Dr. Wedel was named Canon of the Cathedral in Washington, D. C., and Warden of the College of Preachers.

Mrs. Wedel's debut in the fall of 1955 as a member of the National Council's General Board has put her on record as "the woman with whom Paul Tillich agreed." She was one of three members of the Board asked to comment on a paper on religious symbolism presented by the distinguished theologian. At the conclusion of her remarks Dr. Tillich rose to comment.

"I have nothing to say concerning Mrs. Wedel's remarks," he said, "I agree with them completely."

Mrs. Wedel approaches her heavy schedule with an easy sense of confidence. The word which crops up most often in her vocabulary is "fun," and it is apparent that she enjoys her strenuous life. She has been interviewed, photographed and profiled so often that even the most difficult queries fail to ruffle her calm poise. She speaks quickly and decisively, using her hands to emphasize points and laughing easily.

The UCW president keeps track of her appointments in a small green leather memo book and says she has to check it every morning to remember the schedule for the day. Occasionally the process gets confused. She tells a story on herself of a recent visit to Atlanta, Ga., for a southeastern regional board meeting of the American Red Cross. A Red Cross representative met her at the airport and handed her a typed copy of her itinerary, parceled out in neat half-hour segments of speeches and meetings. Chauffered around town by obliging ARC representatives, she followed the schedule to the minute. Midway in the afternoon, her hostess delivered her to a large meeting-hall.

"Well," said the Atlanta lady, "have a good time here with your church women."

"This was the first time I realized I was going to meet the Atlanta Council of Church Women," says Mrs. Wedel with a trace of dismay in her voice. "I almost gave them a Red Cross speech."

"Every Man in His Own Tongue"

By GERALDINE SARTAIN

ABOUT every six weeks some part of the Bible appears in a new language somewhere on the globe. Already parts of it have been translated into 1,092 tongues.

Who is responsible for the colossal labor represented in this figure?

Uncounted scholars, missionaries and language experts who have struggled with unknown tongues down through the centuries have accomplished this miracle. Many suffered destitution, persecution and even martyrdom to bring the Word of God to the world. Some were stoned, others slain by the sword.

To date, the entire Bible has been published in 207 languages, the complete New Testament in 265 more, and one Gospel or a whole book in 620.

There are still more than 1,000 to go, however, in order to assure South American Indians and remote tribsemen in New Guinea, Africa, Southeast Asia and the Philippines the joy of reading the Scriptures in their own vernacular.

Besides the gigantic task of translation into a known tongue, the challenge frequently arises of constructing an alphabet for a people who have never had a written language.

At this point, help from the world's leading authority on reproducing the Scriptures in little-known tongues is often sought. When an S.O.S. of this nature reaches Dr. Eugene A. Nida, he may pack and be off. During the past decade he has traveled in 50 countries by every mode of transport from a jet plane to muleback and canoe. In this time he has helped missionaries reduce to linguistic order more than 100 languages and dialects that had stymied them.

Secretary for translations of the American Bible Society and a Ph.D in descriptive linguistics — one of the newest of sciences—Dr. Nida has accumulated other titles along the way. For instance, *Witch Doctor of Words,* which the African Ngbaka tribe conferred upon him in solemn ceremonial.

Recently Dr. Nida has been planting assistants at key spots in the world to carry on. Henry Waterman is supervising new Bible translations and revisions in several important Philippine languages. William Smalley helped two Haitian projects get under way — one to produce the New Testament and Psalms in Haitian Creole, another to write them in French simple enough for French-speaking Haitians who do not understand the complexities of literary French.

Three other consultants are in the field — not serving as translators since the American Bible Society does not usually underwrite translators, but rather as technical advisors and troubleshooters to the translators. The latter are usually missionaries who are aided by nationals of the countries involved.

The reason for this A.B.S. policy is seen by a glance at huge wall charts in its New York offices. There, depicted clearly, is the exact stage at which 160 current translation and revision projects all over the world have arrived. Lending a hand to the translators and then publishing the finished jobs are generally all that A.B.S. and other Bible Societies can tackle.

The A.B.S. is a related agency of the National Council of Churches.

Some programs are unique. For instance, the Gospel of Mark is being put into Kombe. This is a tongue native to a small area in Spanish Guinea on the African West Coast. The manuscript of the translation arrived not long ago at A.B.S. headquarters. All that was known about it was that two Kombe tribesmen, a brother and sister, had labored over it. Thereupon, A.B.S. turned up a Kombe pastor studying at Lincoln Seminary in this country and invited him to check the manuscript to see if it was clear and idiomatic. To everyone's complete surprise, including his own, he discovered that the two Kombe tribesmen were his father and his aunt!

In this country for some months, he had known little about their work, but was aware that his father, a lay preacher with but a smattering of Biblical training, had long felt the need for the Scriptures in his own tongue.

The Kombe seminarian is now revising his father's and aunt's translation. Shortly, his fellow tribesmen may be able to read a portion of Holy Writ for the first time.

The Haitian projects fascinate many persons, because Haitians are turning Protestant faster than the people in any other Latin-American country, A.B.S. officials report. In the northern part, they say, no community is more than three miles from a Protestant church. Mr. Smalley of A.B.S. believes that Haiti may well be the first country since the Reformation to switch from a predominantly Catholic culture to one predominantly Protestant. There is, thus,

THE SCRIPTURES IN AFRICA—(Left) Mrs. Harvey Hoekstra, Reformed Church missionary at Pokwa, Ethiopia, reads the Bible to two Annuak women. (Right) Three African men show their pleasure at being able to read the Scriptures in their own language.

THE SCRIPTURES IN LATIN AMERICA—(Left) Dr. Eugene A. Nida of the American Bible Society checks over some problems in a translation of Galatians in Sierra Juarez Zapotec with a Zapotec Indian and Dr. William L. Wonderly, consultant. (Right) Mrs. Thomas Hudspith, who helped translate the New Testament into Bolivian Quecha, reads the Bible to two Bolivian Quecha girls.

a great need for a New Testament in Haitian Creole. Previously only Luke and The Acts had been translated.

Working in new languages, missionaries tend to translate the parts of the Bible they themselves love. They may choose to start, for example, with the beautiful and moving 23rd Psalm, which opens, "The Lord is my Shepherd." But perhaps sheep are not known in that parched land. The first Psalm might be better understood by the people there.

"In many instances there are such complete contrasts in environment," Dr. Nida writes in his book, *God's Word in Man's Language,* "that even the best of explanations seem pitifully inadequate. How can one talk of mountains and rivers among the Mayas of Yucatan? On that flat, limestone, wooded plain most Mayas have never seen a hill more than 200 feet high and streams, even during torrential rains, never run more than a few yards before the water disappears and flows in great underground channels. The Shipibos of Eastern Peru who live in the midst of a vast, impenetrable jungle . . . cannot conceive of a wilderness where nothing grows. In translating Matthew 4, the best equivalent of a wilderness is 'a place where no one lives.' "

Helping translators make the right choices is one sort of advice Dr. Nida and other A.B.S. specialists are on the lookout to give at the very inception of as many translation and revision projects as possible. When they aren't consulted early, texts are sometimes not as idiomatic as they should be. One translator grew so much in knowledge and understanding of the local idiom as he proceeded from book to book of the New Testament, that a native innocently remarked on reading the finished product, "John speaks our language better than Mark does."

Translations must never be too literal, but should be built on idioms. Dr. Nida's own method in constructing an alphabet is to point to an object and let the national assisting him tell him the word for it. When it comes to words that convey ideas or actions, the going can become rough. The translation will be flavorsome, but strange to our ears. Often hilarious errors creep in, especially if the translator isn't up on anthropological customs and native ways of thinking.

After considerable time it was discovered that the nationals were rendering a phrase of the Lord's Prayer in one Liberian tongue as "Do not catch us when we sin," rather than, "Lead us not into temptation." Early missionaries had insufficient acquaintance with the native idiom to explain correctly. Liberians, like many other people, only recognize a sin as such when the perpetrator is caught. So they worked out the phrase in the Lord's Prayer in terms that made sense to them.

Similarly, the stately words of the Beatitudes were given a startling twist by Indians in northern Guatemala who translated the Spanish word *bienventurados,* or "blessed," as "lucky," and, since lucky was only associated by them with games of chance, their final version emerged, "Lucky in gambling are the poor in spirit . . .; lucky in gambling are those who mourn . . . etc."

Any translation, however, must employ idioms which are strange to our ears.

The Uduks along the Ethiopian border translate "worry" as "shivering in his liver," while the Navajos say, "my mind is killing me," and the Piros in Peru call a worried man "one who is hard chased," meaning pursued by an animal in the forest.

To the Valiente Indians in Panama, persons of authority are "those on the handle," because their ruler alone has the handle of the hunting knife and can wield it, thus having authority.

A Valiente says picturesquely "resting the mind in God," when he talks of "hope in God," and he describes "faith" as "catching God in the mind."

A hypocrite in the Malagasy language is "one who spreads a raffia carpet," meaning one who covers up a dirty floor on the approach of visitors, while hypocrisy is described in three different ways in three Mexican Indian tongues. Tzeltals call a hypocrite a person with "two hearts"; Mixtecos phrase him as a person "having two heads," and the Pames give him "two mouths."

Zanakis on Lake Victoria in Tanganyika would be horrifiel at a literal version of Revelation 3:20 in which the Son of man declares, "Behold I stand at the door and knock." Only thieves knock on doors among the Zanaki to see if anyone is inside. Honest persons call the name of the person inside.

Vocabularies of remote tribes, contrary to popular opinion, are often rich in imagery and emotional content. Conob Indians of northern Guatemala describe love as "my soul dies." Mende people of western Africa speak of anger as "a cut heart,"; Miskito Indians say it is "a split heart"; Tzotzils in Chiapas, Mex., call it "having a hot heart," and Mossi people of west Africa say bluntly that an angry man has "a swollen heart."

The Mossis also say sorrow means "a spoiled heart," while neighboring Bambaras describe it as "a blackening of the eyes," and say that its opposite — happiness — "whitens the eyes."

Likewise the concept of sweetness brings picturesque phrases, according to Dr. Nida. Among the Mossis, sweetness is "my head is sweet." The Liberian Lomas say "my stomach is sweet," and the Mendes go further with "my insides are sweet," while the Kabba-Lakas of central Africa cover the situation with "my body is sweet."

Translations of the Bible actually be-

gan three centuries before Christ when the Old Testament was rendered into Greek — the so-called Septuagint. By the second century A.D. the New Testament was finished in the Syriac version and credited with being the first of the great translations, and, in its developed form, second only to the English Bible and the Latin Vulgate, which became the official Bible of the Roman Catholic Church.

During every century the work went ahead slowly, but the Reformation brought a sharp wave of new interest. Entire Bibles were published in many languages in the 16th century, even portions in Arabic, which is spoken by 30 million people from north Africa to Gibraltar and on to Syria, Arabia and eastward throughout the Moslem world.

It is interesting to note that today an Arabic revision is about to be begun for A.B.S. and the British and Foreign Bible Societies.

In the succeeding two centuries, Scriptures were issued in 49 other languages, among them an entire Bible for Indians in Massachusetts.

The 19th or Missionary Century brought parts of the Scriptures in 494 languages and dialects as missionaries pioneered all over the world.

Part translations poured out in Bengali, Persian, Burmese, Kelmuk Mongolian, Hindustani, Chinese (a Concordance for the Chinese Bible is being prepared by Dr. Tun-jou Ku and Mrs. Elizabeth Chen) Awarak, Yoruba, Swahili, Bulu, Gilbertese and many other unusual tongues.

In time, Christians in a given country will usually get the entire Bible. Right now dwellers in the Marshall Islands are reading the final translation in entirety, although it is 103 years since missionaries first arrived there.

The Book of Mark is often translated first because it is short and easy to understand. The second book translated is usually The Acts because it traces church development. In Mohammedan countries, however, Matthew is usually read more widely because Jesus' family tree is listed back as far as Abraham whom most Mohammedans know well. In India, John is a much-read Gospel because of its philosophical content, and Luke is liked in countries that have had some previous contact with Catholic culture and know about the Virgin Mary.

Of the Old Testament, the first books, Genesis and Exodus, are naturally reproduced first because of the historical background. The Book of Psalms is popular because both missionaries and nationals enjoy the sublime cadence and imagery. Isaiah is liked because it prophesies the imminent arrival of Christ, and Job because it relates a tale of suffering which all of mankind can understand.

The newest trend discernible in this work is the fact that more original translations of African languages are being made by African nationals themselves, rather than by foreign missionaries. This is true in some other sections of the world, too, and is quite in line with the entire missionary development by which nationals have founded the so-called "younger churches," and are even going to other lands as missionaries themselves.

As an example, in the French Camerouns the Gospels have been translated into the Beti tongue by an African who has Princeton Seminary training and is a student of Greek and other ancient languages. Scholars doubt whether the discovery of the Dead Sea Scrolls with all their wealth of detail that gives breadth to an historic period will have any appreciable effect on Biblical translations, although even now they are throwing some light on particularly difficult passages. Archaeologists in Jerusalem and scholars in other parts of the world are working feverishly and authoritative articles are being published from time to time, but the new findings must bt correlated and assimilated into the entire stream of Biblical scholarship.

In the meantime, the work of translating the Word into many vernaculars presses ahead. It is necessary nourishment for new Christians.

As the Luba-Lulua lad in the Congo said, after listening breathlessly to a missionary reading from the Scriptures:

"Oh Sir, may I have that book, so that I may read it to the people of my village off in the forest, for those words make holes in my heart."

"God's Imperative"—

"Unprecedented advances" in church unity, 28 mergers in process, WCC official reports.

CHRISTIAN unity is making "unprecedented advances" around the world despite some continued prejudice against the ecumenical movement, the U. S. Conference for the World Council of Churches was told at its annual three-day meeting last month at Buck Hill Falls, Pa.

An increasing number of churches are negotiating with others on ways to closer fellowship, intercommunion or merger, it was reported by Dr. J. Robert Nelson, secretary of the World Council's Department of Faith and Order, with headquarters in Geneva, Switzerland.

He pointed particularly to the United Church of South India, in which Anglican, Congregational, Presbyterian and Methodist churches are joined. He said 28 church union negotiations—many including three or more churches—are in progress around the world.

"But even more important," he declared, "theologians, ministers and other church members are recognizing their responsibility in seeking the reconciliation of divided Christians."

The prospects of unity are not entirely hopeful, however, he added. He voiced concern over the prevalence of "mere lip service to unity." There remains "an oppressive weight of prejudice against unity," most of which is "utterly irrational," Dr. Nelson said.

"Christian unity is God's imperative and not man's option," he declared. "Endorsements of the desirability of unity are only tokens of hypocrisy when Christians who make them remain content in denominational or parochial isolation.

"What unity we now have exists only because God has willed it and has given it to us. Acquiescence in division is contrary to His will for the church because it denies and hinders His reconciling work in the world."

The three-day meeting, which was attended by 125 U. S. Protestant and Orthodox leaders of 23 denominations, opened with a report on Russian churches by Dr. Eugene Carson Blake, who headed the nine-man deputation which visited the Soviet last month under auspices of the National Council of Churches.

Dr. Blake warned his audience that the Russian churches would be expected to align themselves with the Soviet in the political and economic contest between the East and West. They are at least as loyal to their government as we are to ours, he said. "We cannot expect them to be a conscience to the Soviet Union as we believe we ought to be to our nation."

However, in what he termed the second main struggle of today, the "struggle between humanistic materialists and those who believe in God and man's duty to Him," the Russian churches are allied with U. S. churches, Dr. Blake held.

The World Council of Churches now includes 162 members in 47 countries. Thirty-two of its members are U. S. denominations.

More Effective Christian Communication

By FLORENCE GORDON

A HIGHLIGHT of the annual meetings of the National Religious Publicity Council in the past eight years has been the awarding of certificates to secular newspapers and magazines for more, and more meritorious, reporting of religious news. This mark of recognition is now so sought after that this year there were 40 contesting periodicals. At the annual meeting of NRPC held April 12-13 at Riverside Church, New York, awards were made to the *Nashville Tennessean,* Rev. James W. Carty, Jr., church news editor; the Seattle *Post-Intelligencer,* Edwin J. Mitchell, church editor; *Life,* Edward R. Thompson, managing editor; the *Woman's Home Companion,* Woodrow Wirsig, editor. Honorable mention was given to the *Oakland Tribune,* Rev. William Rose, church editor.

National Religious Publicity Council president Marvin C. Wilbur, left, with four award-winners for meritorious reporting of religious news—(left to right) Edward K. Thompson, managing editor, *Life* Magazine; Edwin J. Mitchell, church editor, Seattle *Post-Intelligencer;* Woodrow Wirsig, editor, *Woman's Home Companion;* and James W. Carty, Jr., church news editor of the *Nashville Tennessean.*

NRPC, founded in 1929, thus not only seeks to develop high professional standards among those engaged in church publicity, public relations, and communications, but to encourage better coverage of religious news in general publications. Presentation was made by Rev. Marvin C. Wilbur, NRPC president. A committee headed by Mrs. Emory Ross of United Church Women had done the painstaking job of evaluating the exhibits sent in by the two-score contestants.

The theme of the two-day meeting was "Toward a More Effective Christian Communication." All facets of the task were explored. At the opening session, Rev. Everett C. Parker, director of the Office of Communication of the Congregational Christian Churches, moderated a panel, "Is Anyone Listening?" A research project at Yale the past two years, said Mr. Parker, established the fact that three out of five families listen to some religious program; they also read denominational magazines. But the format and content of our message tend to be one-dimensional; we neglect the multi-dimensional needs of our audience. Our hearers are sociologically varied; we cannot serve all groups from one fountainhead.

Rev. James W. Carty, Jr., religion editor of the *Nashville Tennessean,* speaking to the topic, "Who Is Listening," told of the huge mail and telephone response to the six-year practice of his paper in running a series of articles on "What My Religions Means to Me." Various classes of people are reached: ministers and laymen, skeptics who want an intellectually respectable religion, troubled people and folk with special handicaps. William F. Asbury of the American Bible Society devoted himself to the content of the message. Organizational details are not of interest to the mass audience. People are interested in people. Feature stories appeal. "We dilute our faith if we indulge in interfaith gobbledegook. To be for motherhood and brotherhood is not enough; our message must be related to people and to a world in need."

Woodrow Wirsig of the *Woman's Home Companion* said that the four top women's service magazines reach sixteen million homes. Religion has an extremely important part in the editorial policy of magazines like his own. He cited material that has attracted special attention—case histories of the compulsion in us all for God; articles on the increasing *rapport* of religion and science; personality stories of what religion has meant in individual families.

Speaking on local church use of the press, Rev. Milo Farmer, Ohio Area, The Methodist Church, said we need to report less and interpret more. We tend at the local level to report that certain women met at someone's home and had tea and cookies. The 50 per cent unchurched in the U.S.A. do not care about peripheral activities. We need to be fair about unpaid advertising; no one gets as much as we do, yet we clamor for more. Mr. Farmer's own denomination used six days of paid advertising in Lent.

Edwin J. Mitchell of the Seattle *Post-Intelligencer* spoke on cooperation with the local papers. More and more they are opening their columns to religion, which is the foundation of the American way of life. We should fill those columns with the real message of the church, not trivia. His paper has a reporter visit a different church each Sunday and runs an illustrated account of it the next day.

Rev. John Bachman of the audio-visual program at Union Seminary, New York, said the test is what happens to the people who listen. Are we suggesting the essence of the faith, or just "the pause that refreshes"? We may be inculcating people with so weak a solution of religion that they become immune.

At another session, Dr. Robert J. Cadigan, editor and general manager of *Presbyterian Life,* which has a circulation of 920,000, addressed the group on "What is Our Story?" Using mail and readership surveys as guides, he believes people want stories of courage, conviction, cheer and compassion. To these he would add competence, for a

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Miss Florence Gordon does free-lance writing and editorial work for denominational and interdenominational publications.

U. S. and Canadian Editors Face Important Issues

THE "tremendous influence" which editors of Protestant publications can exert on public opinion was stressed by Dr. William B. Lipphard recently at the 37th annual meeting, in Toronto, of the Associated Church Press. Dr. Lipphard, secretary of the ACP, which is made up of editors of 142 Protestant papers in the U. S. and Canada, reminded his audience that the total circulation of the member-papers is 11,000,000 and they reach an estimated 30,000,000 readers.

At their meeting, which was held in the Bloor Street United Church, April 4-6, the editors were addressed by three Canadian speakers. At a luncheon, Dr. Emlyn Davies, Yorkminster Baptist Church, Toronto, made a plea for a critical analysis of civilization. We need to create a new society "in which persons matter," he said. We must rediscover the church as "a community ordained of God within which men have a standing only because they are men for whom Christ died."

Dr. Herman Northrop Frye, professor of English at Victoria College, University of Toronto, challenged Protestants to equal "the tremendous intellectual revival in Catholicism."

Dr. E. H. Johnson, overseas secretary of the Board of Missions of the Presbyterian Church in Canada, called for an intensified Christian missionary effort to meet competition from Islam, Marxism and Buddhism. He thought missionaries should preach to the contemporary community—not the community of ten years ago; they should be servants of Christ and not of the institutions which they serve, and they should be 100 per cent realistic in facing the facts of these times.

In addition to the Canadian speakers, there were two representatives of the National Council of Churches: Dr. S. Franklin Mack and Donald C. Bolles. Dr. Mack, director of the Broadcasting and Film Commission, spoke on the three basic ideas of the National Council's programs: "God exists and can help you." "You can be a disciple" and "The church needs you and you need the church." Mr. Bolles, NCC director of public relations and editor of the National Council Outlook, gave a detailed report of his experiences in handling public relations for the nine-man deputation which went to Russia recently under National Council sponsorship.

In addition to addresses there were two panel discussions: one on desegregation and one on Protestant-Roman Catholic tensions. "Southern reaction to the Supreme Court decision on desegregation in the public schools" was the theme of five editors of Southern Protestant publications. The panel members agreed that "segregation will go and is going" in the South, but they added that desegregation will be achieved faster if "outside forces" permit it to be accomplished on the local level. Aubrey N. Brown, editor of the *Presbyterian Outlook*, called the stand on the segregation issue "very encouraging." The Southern churches are beginning, he said, to understand "what the Gospel they are preaching really means." J. Claude Evans of the *South Carolina Methodist Advocate* thought a solution could be reached only by capable Negro and white leaders deciding on the local level what is the next step for them. Louis B. Reynolds of the *Messenger* (Tennessee) said that in Tennessee "the acoustics at least are improving."

Lieutenant Governor Louis O. Breithaupt of Ontario receives the Associated Church Press in his suite in the Ontario Parliament Building. Left to right: Dr. William B. Lipphard, editor emeritus of *Missions* and executive secretary and treasurer of the ACP; Robert Cadigan, editor of *Presbyterian Life* and president of the group; Mrs. Breithaupt and the Lieutenant Governor, who is greeting Kenneth Morse, *Gospel Messenger*. Several editors wait to be received: Stanley Matthews, *Ohio Christian News;* Roland Bodger, *Anglican Outlook;* Shelby E. Southard, *Methodist Layman;* Arthur J. Moore, Jr., *World Outlook*, and Edwin A. Lane, *Church Management*. A social hour followed.

The other panel discussion was on tensions between Protestants and Roman Catholics. Dr. C. E. Silcox, formerly executive secretary of the Christian Council of Canada, recommended open discussions of the problems which create the tensions. He called upon the religious press to deal forthrightly with these tensions since the secular press is afraid to deal with them. Other members of the panel were George Cornish, professor of Method and Science of Education at the University of Toronto, and André Poulain, pastor of the French Presbyterian Church, Montreal. Professor Cornish declared that the separate schools system was a major cause of dissension between Canadian Protestants and Catholics. Mr. Poulain said the French Canadian Protestants are not permitted to send their children to French-speaking schools, are denied access to the French press and are barred from using government-controlled radio and TV facilities.

A Canadian cabinet member, Paul Martin, minister of national health and welfare and Canadian delegate to the United Nations, urged the editors to give the United Nations full support of their publications and so help it achieve "its aim of world peace and wellbeing for all humanity." Instead of looking only at the "failures, frustrations and futilities" of the UN, he said, "we should stress its successes, its solid achievements

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National Parks Ministry Grows

IN THE rugged fastnesses of Glacier National Park 19 seminary and college students will provide leadership in a program sponsored by the National Council of Churches. This is the fourth year that A Christian Ministry in the National Parks has served the 700,000 Glacier Park visitors and 1,200 resident employees with a summer ministry. Every week the staff will conduct eight services of worship, beginning at sunrise at Many Glacier Hotel and ending with twilight vespers on the shores of Lake Macdonald where worshipers look up toward Heaven's Peak.

"The ministry is an important part of park life in Glacier," say the park officials. It provides opportunity for inspiration to thousands of visitors and permanent residents every year. Charles Messinger, soon to be graduated from San Francisco Theological Seminary in California, spent three summers in the development of the program. "They were the greatest summers of my life," he says. "Chuck" and Marj, his wife, who are under appointment as missionaries to Burma for the Presbyterian Church in the U.S.A., feel that it has given them real preparation for their work ahead.

In the seven major areas in Glacier Park, seminary students will conduct the services. In addition, four choir directors will lead the choirs. Other students will organize and lead Sunday schools, sponsor recreation programs and stimulate Bible study groups and discussion groups among the seasonal employees and permanent residents in the park.

Glacier has a strong, expanding ministry program. Plans are already under way to provide the Glacier permanent community with a resident pastor in the fall of 1956. This will make the sixth national park to call a resident interdenominational chaplain. The others already established are: Death Valley, Grand Canyon, Sequoia, Yellowstone and Yosemite.

Glacier is a strong link in the ministry chain of 23 parks now served by the National Council's program. The ministry staff, 110 strong, will spread to areas as far north as Mt. McKinley National Park in Alaska; as far south as Big Bend in Texas; as far east as Isle Royale National Park in Michigan and as far west as Olympic National Park in Washington. These students represent 21 different denominations, including the Church of South India, and are studying in 25 seminaries and over 50 colleges in the U.S.A. In the 23 areas 111 services will be conducted in cooperation with the Park Ministry. Over 90 of these will be conducted by student ministers. The rest, in King's Canyon, Sequoia and Yosemite, will be led by carefully selected guest ministers from the hundreds of applications.

"For the students who take the rigors of the Park Ministry staff each year the rewards are great," says the full-time director, Warren Ost. "Not only can students spend a summer in America's great beauty spots, but they get real experience, too—experience in preaching and general leadership as well as a realistic ecumenical experience. You not only share your differences, but, in the program, you have got to live with them."

Early in the program, Bill Hollister, a student minister alumnus, now a pastor in Burlington, Vt., used a phrase which captures the spirit of the staff today, "Opportunities unlimited."

Readers who plan to visit our National Parks this summer are invited to look for the scheduled services in the following parks: Mt. McKinley National Park, Alaska; Grand Canyon National Park, (North and South Rims), Ariz.; Death Valley, Kings Canyon, Lassen Volcanic, Sequoia and Yosemite, Calif.; Mesa Verde, Colo.; Isle Royale, Mich.; Glacier National Park, Mont.; Crater Lake, Mt. Hood National Forest and Oregon Caves National Monument, Ore.; Black Hills Areas and Mt. Rushmore National Memorial, S. D.; Big Bend National Park, Texas; Bryce Canyon and Zion National Park, Utah; Mt. Rainier and Olympic National Parks, Wash.; Grand Teton and Yellowstone National Parks, in Wyoming.

(Top) Rev. Hugh R. Foster, resident minister, teaches Sunday school under the redwoods at Giant Forest, Sequoia National Park, California. (Middle) A camp-fire vesper service is conducted in the amphitheater at Old Faithful in Yellowstone National Park, Wyoming, by the staff of "A Christian Ministry in the National Parks." (Bottom) Student workers in one of the parks are entertained at an informal coffee hour in the home of the park architect. Working as cabin boys and desk clerks or maids, they devote spare time to leading Bible study, discussion groups, choirs, etc.

Eight Russian Churchmen Due June 2

THE conversations between Christian leaders of East and West, begun last March in Moscow, will resume with the arrival in the U. S.A. of eight leaders of four communions in the Soviet Union.

In the first visit of its kind in the history of the two countries the eight Russian church leaders will arrive at Idlewild International Airport, New York, on June 2 for a ten-day stay as guests of the National Council of Churches.

This will mark the second phase of the two-way visit initiated with the approval of the National Council's General Board and launched March 9 with the departure of a National Council deputation of nine churchmen for the opening Moscow talks.

The conversations will be continued in New York and other U. S. cities as the Russian group goes on tour to get acquainted with U. S. Protestantism and with the American way of life.

The announcement was made by Dr. Eugene Carson Blake, president of the National Council. Dr. Blake was chairman of the U. S. delegation.

Led by Metropolitan Nicolai of Moscow, head of the Department of Foreign Affairs of the Russian Orthodox Church, the deputation will comprise leaders of four active Christian communions in the Soviet Union — the Russian Orthodox, the Armenian Orthodox, the Baptist and the Lutheran. With the exception of the Armenian Orthodox representative, yet to be named, members of the Russian party of churchmen will be:

Nicolai, Metropolitan of Krutizky and Kolomna, the deputation chairman (Russian Orthodox).

Archpriest Konstantine Ruzhitsky, rector of the Moscow Theolgical Academy (Russian Orthodox).

Archpriest Michael Slavnitsky, of Leningrad (Russian Orthodox).

Professor Vladimir Ivanovitch Talizin, of the Moscow Theological Academy (Russian Orthodox).

Archbishop Jan Kiivit, of Tallin, head of the Evangelical Lutheran Church of Estonia.

The Rev. Alexei Leonidovitch Andreev, vice-president of the All-Union Council of Evangelical Christian Baptists, and Superintendent for the Ukraine.

The Rev. Alexei Nicolaevitch Karpov, pastor of the Moscow Evangelical Christian Baptist Church.

The name of the Armenian Orthodox representative will be made known as soon as selection is made by the Armenian Patriarch, Vazgen I.

Metropolitan Nicolai, who is in charge of the foreign relations office of the Russian Orthodox Church in the Soviet Union, will head the delegation of Russian churchmen.

None has ever visited this country before.

Coincident with the visit of the deputation, five Russian Baptists will spend a month in the U. S. at the invitation of three Baptist bodies—the American, National and Southern Baptist conventions. They will arrive May 18 and attend several conventions.

The list of Russian deputation members was communicated by Metropolitan Nicolai to Dr. Roy G. Ross, general secretary of the National Council of Churches. The Metropolitan said the group planned to leave Moscow Airport for New York, June 1, and to remain in the United States for ten days.

The Russian party is scheduled to arrive at Idlewild International Airport about noon the following day. After a brief visit in New York the Russian churchmen will travel to several Eastern cities and depart for Moscow June 13.

Included in their U. S. itinerary are Greenwich and New Haven, Conn.; Corning, N. Y.; Toledo, O.; Philadelphia, Pa.; Washington, D. C.; with a concluding two and a half days in New York before departure for home.

The visit to Toledo will give the Russian group an opportunity to witness the cooperative life of the churches at its national policy-making level, for the visitors will be honored guests of the Council's General Board when it meets in Toledo for regular business sessions, June 6.

Representing U. S. Protestant church bodies in the resumed talks will be the same group that began the conversations earlier as members of the National Council deputation. They are:

Mr. Paul B. Anderson, New York, Associate Executive Secretary, International Committee of YMCA's.

Rev. Dr. Roswell P. Barnes, New York, Associate General Secretary, National Council of Churches.

Rev. Dr. Eugene Carson Blake, Philadelphia, President of the National Council of Churches, Stated Clerk of the Presbyterian Church, U.S.A., and chairman of the deputation.

Rev. Dr. Franklin Clark Fry, New Rochelle, N. Y., President of the United Lutheran Church in America.

Rev. Dr. Herbert Gezork, Newton Center, Mass., President of Andover Newton Theological Seminary.

Bishop D. Ward Nichols, New York, Presiding Bishop, First (N. Y.) Episcopal District of the African Methodist Episcopal Church.

Mr. Charles Coolidge Parlin, Englewood, N. J., Methodist layman, senior member of the legal counsel firm of Shearman & Sterling & Wright, N. Y.

Rt. Rev. Henry Knox Sherrill, Greenwich, Conn., Presiding Bishop of the Protestant Episcopal Church, formerly President of the National Council of Churches.

Rev. Dr. Walter W. Van Kirk, Mount Vernon, N. Y., Executive Director, Department of International Affairs, National Council of Churches.

Of the eight Russian churchmen visiting here, four participated in the earlier Moscow conversations. They are: Metropolitan Nicolai, Archpriest Ruzhitsky, Archbishop Kiivit and Pastor Karpov.

The forthcoming conversations will center on the major topics first discussed last month, among them:

What are the churches of the two countries doing to promote peace?

How free are the churches to fulfill their mission?

The Christian faith and modern science.

Future relations between churches of the two countries.

The continued talks in June will further break down the barrier that has stood between organized Christians in the U. S. and the U. S. S. R. since the Russian Revolution in 1917.

(*Continued on page* 26)

"We Would Be Building"

IN THE heat of the Malayan noonday sun a young muscle-bound American swings a heavy pick-ax. His methodical strokes echo in the still air.

Halfway around the world near Rome a young Dutch girl sinks a heavy spade into the rich brown earth of the Italian countryside.

In a small farm community in Georgia, U.S.A., a blond German student shoulders a long plank of wood and trudges toward a half-finished house on the sandy plain.

These young people are among the more than 1,200 from some 40 countries who have volunteered to give up their traditional leisure-time vacations to spend this summer doing strenuous manual labor to aid the needy around the world.

In 22 countries of Europe, Asia and the Americas they will spend from three to five weeks digging ditches, painting houses, laying brick and tilling the soil.

The program is part of the annual ecumenical work camp project sponsored internationally by the Youth Department of the World Council of Churches with the national cooperative church bodies in each country.

Of the 1,200—some 140 are from the U.S.—students, teachers, ministers, social workers and others ranging in age from 19 to 30 years. They will sail from New York and Montreal, Canada, during the next two months to points around the world to do their share of the job. Like their colleagues from overseas they will receive no salaries for their labors. They must pay both for their transportation abroad and for their work camp lodging.

Rev. C. Frederick Stoerker, director of the U. S. program, describes it as "a graphic demonstration to the world of the concern of American youth for the welfare of others.

"With every blow of the hammer and swing of the pick-ax," he declared, "they witness to the nature of the Christian life. It is an experience in living and working together with young people who differ from each other in national customs, ways of worship, personal background and convictions, race and church affiliation."

Each work camp will have two leaders and about 25 workers representative of a cross-section of the countries participating, Mr. Stoerker said. He described the program as one of "strict discipline of work and faith" with about six hours of each day devoted to the camp project and the remainder of the time given to worship, Bible study, discussion, excursions to nearby points of interest and activities in the local community.

Three young work campers—from Holland, South Africa and France—shoulder shovels and pickaxes and start off for a day's labor on an ecumenical work project in France.

Mr. Stoerker is director of the project for the United Student Christian Council, which sponsors the program for U.S. youth. The council is the youth branch of the National Council of Churches.

Projects on this year's program in Europe and the Middle East, he said, will include construction of a youth center for the Coptic Orthodox Church in Cairo, Egypt; fruit-picking and canning in orchards near the town of Goes in the Netherlands, reconstruction of an earthquake-damaged school in the Greek village of Volos and construction of a youth camp near Stockholm, Sweden.

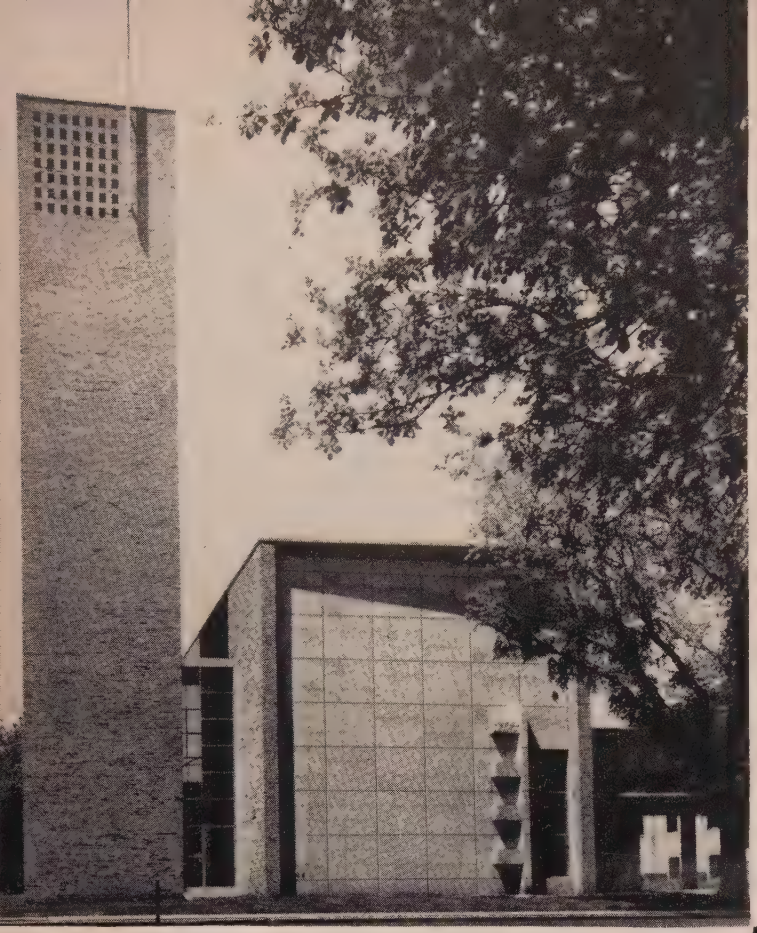
The schedule of groups going to Asia will include: Indonesia, to help in construction of a medical clinic in a poverty-stricken area; also Japan, to work on construction of a YMCA camp site; Korea, to work on a student dormitory at Chosen Christian University at Seoul, and the Philippines, at Bangued and Abra, to terrace and build children's playgrounds. Camps are also planned at Hong Kong and on Okinawa.

Latin American projects include construction of a home for homeless boys in Rio de Janeiro, Brazil, a slum improvement project in the same city, and sponsorship of a rural education program in San Juan Acozac, Mexico.

The Americans and 10 students from abroad who are studying here, working in the U.S., will labor on six projects in five states. These will include construction of a farmer's cottage at a Negro boarding school near Keysville, Ga.; construction of a child-care center in a Negro area in Delmo, Mo., construction of a retreat center on the grounds of a home for epileptics at Marthasville, Mo.; building a chapel at a Russian Orthodox conference center at Kerhonkson, N. Y., and terracing and laying sidewalks for a settlement house in the coal-mining town of Scott's Run, W. Va.

Mr. Stoerker emphasized that "work is primary, but it is work done in a particular spirit and for a particular reason. It is the work in common which makes a unique contribution toward meeting situations of need in a community and toward giving young people a sense of active participation in the life of the world Christian community.

"Essentially the work of the camps represents a search for a renewed faith and life in the church," he said. "These young people seek a wider witness and a greater missionary effectiveness throughout the world and greater unity among divided churches and separated Christians."



CONTEMPORARY

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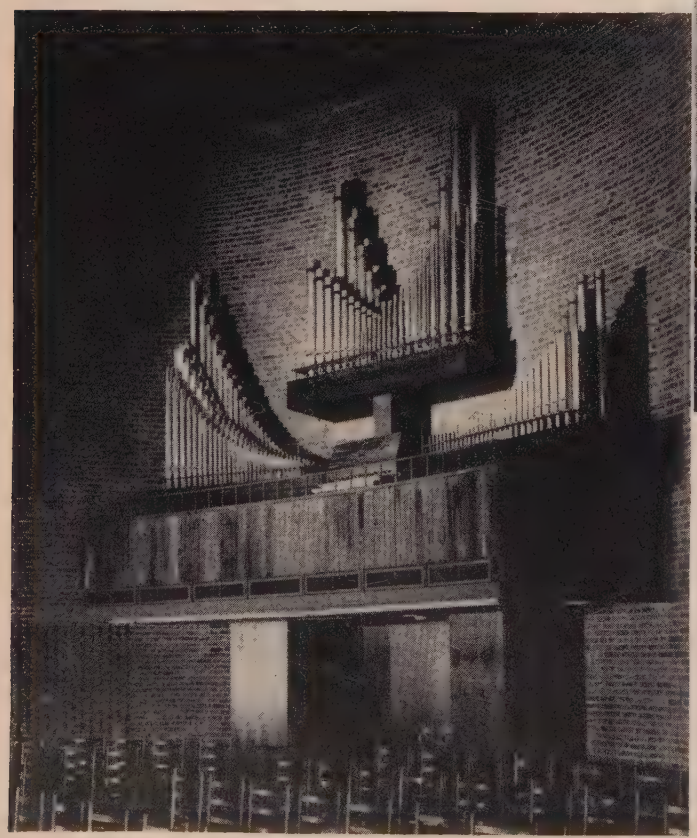
Among churches built in the
all modern in spirit and plann
"general architectural excellen
poll of experts in the field of

The pictures on these two pages of a fe
modern church architecture symbolize the curr
poll taken among members of the NCC's Con
the list of the 18 churches cited will be foun

First choice was Christ Evangelical Lutheran Church, Minneapolis, Minn., built in 1949. As will be seen from the pictures above and to the right, simple materials were used in the construction—ordinary brick for both exterior and interior. The architects were Saarinen, Saarinen and Associates.



At left is shown the interesting treatment of organ pipes in the chapel at Massachusetts Institute of Technology. The selections included three chapels in educational institutions: Massachusetts Institute of Technology Chapel, Cambridge, Mass.; Illinois Institute of Technology Chapel, Chicago; and Danforth Chapel, Colorado A & M College, Ft. Collins.

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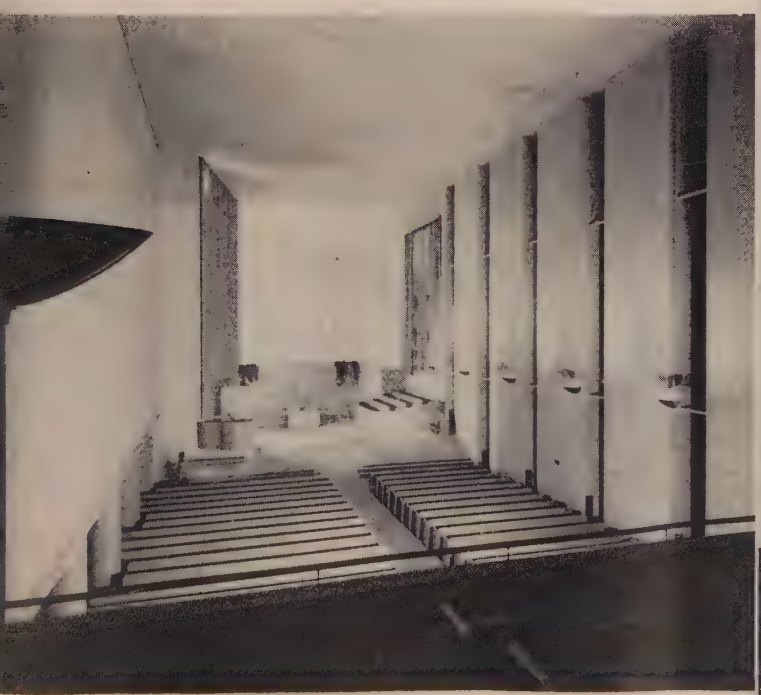
Built in 1951, the First Methodist Church, Plainfield, Iowa, shown above, was designed as an economical structure for a small congregation. By effective planning and flexible use of space, it provides facilities for the entire church program.

The seventy-foot cross and the steel framing of the interior give an unusual soaring quality to St. Stephen's Episcopal Church, Columbus, O., shown below. The glass front symbolically relates the church and the world.

The picture below shows the interior of the Tabernacle Church of Christ (Disciples), Columbus, Ind. Built in 1942, it is one of the first examples of contemporary church architecture in America. Designed by Eliel and Eero Saarinen.



The CHURCHES WORKING TOGETHER

LAUNCH CHURCH ART CAMPAIGN

The Wilmington and New Castle County, Del., Council of Churches has launched a campaign to develop a deeper interest by churches in religious art.

It is encouraging member-congregations to sponsor religious art exhibitions and place more religious paintings and sculptures in church buildings. It is also surveying each congregation to determine how many members are producing works of art, either professionally or as an avocation. It will also explore the possibility of getting each church to set up a religious art department.

Mrs. Edward L. Gangwere, local artist who heads the project, said America has "the time, material, equipment and the admitted need for a genuine resurgence in creative art which will express the spiritual yearnings of our people for brotherhood, decency and human dignity."

BUY NEW HEADQUARTERS

The Pittsburgh, Pa., Area Council of Churches has purchased a seven-story brick building in the downtown district as its future headquarters.

The purchase price was about $180,000, according to Council officials. They said $60,000 was a gift of the A. W. Mellon Educational and Charitable Trust and an anonymous donor added $10,000. Council officers will seek an additional $150,000 to cover the balance of the purchase price and cost of remodeling.

It is planned to remodel the building as a general headquarters for denominational and other church agencies. Tentative plans have been made for a chapel, assembly room and committee room on the first floor. These and other special facilities are expected to be financed by memorial gifts.

The Council has a membership of some 550 churches of 20 denominations.

ASK NEW YORK FUNDS

Home missions leaders of 15 Protestant bodies have been presented with a five-year, $24,000,000 program for ministering to New York City's heterogeneous population.

It was presented at a meeting, first of its kind in New York, called by the church-planning and research department of the city's Protestant council. Aim of the meeting was to give local and national Protestant leaders a chance to "look at the needs and opportunities" of the metropolitan area and recognize it as "a national denominational responsibility."

Rev. Meryl Ruoss, executive secretary of the department estimated that the city has some 4,000,000 unchurched people. He warned participants that the opportunity they now have to build churches and develop interracial services at ten new housing projects may not be repeated in "the next 75 years."

Using carefully-prepared and extensive charts and maps to highlight the city's problems, conference leaders proposed that some $18,000,000 be spent over a five-year period on church construction in redeveloped areas and another $6,000,000 on personnel and program financing.

STUDY CLERGY SALARIES

The New Castle, Pa., Council of Churches has appointed a fact-finding committee to study the problems of clergymen's salaries after six Protestant congregations in the area lost pastors through "more lucrative offers" from other cities.

The committee is meeting with church boards and sessions in an effort to find a solution to the problem. A Council official estimated that the average clergyman in the area receives "close to $3,800 a year in addition to utility expenses and the use of a residence."

New president of the Cleveland Church Federation, Municipal Judge Perry P. Jackson, and his wife Fern relax in their home following his election to the post last month. Judge Jackson has been a vice-president of the federation in charge of its social work program for the past three years. He is a prominent layman of St. John African Methodist Episcopal Church and is a member of the national governing body of his denomination. As president of the federation, he succeeds Rev. Elam G. Wiest, head of the Northwest Ohio Synod of the Evangelical and Reformed Church.

Outlook

A Venture of Faith

THE National Council's deputation to the church leaders of the Soviet Union was fraught with hazards. The Council knew that; so did every member of the deputation. Conversations are always difficult when conducted in a tense situation. But dangerous relationships are a challenge and opportunity for Christian churches.

The very contact between church leaders of the two countries is a matter of historic importance. The "iron curtain" cannot be closed tight again without arousing regret in those who have had the exhilarating experience of association with people from the outside world. The more people take advantage of the opening in the "iron curtain" the more difficult it would be for the Kremlin chiefs to close it again without demoralizing many of their people.

The contact of Russian citizens with those of free nations may exert some positive influence and constitute some restraint upon the worst excesses of irresponsible action by their government. So the exchange of visits is itself of value in the international situation. The greatest danger in the world is that some irresponsible power will recklessly precipitate war.

Moreover, the conversations accomplished something. They proved that Christians can combine frankness and goodwill. In different circumstances and under different auspices some of the exchanges of comments would probably have resulted in a breakdown of discussions. But these men were under special disciplines and they had special resources. They knew that underneath their wide differences they had some basic and essential things in common. They knew that they all believed in God and Christ. They all recognized certain imperatives of the same moral law. They proved that Christians can at least talk with one another no matter how wide and deep the chasm of difference between them.

The American people have recognized the good that may come from such conversations. Only a few seem to think it wrong for American Christians to talk with Russian Christians. Apparently they assume that when Christians meet communists influence is exerted in only one direction — from the communist to the Christian. They betray skepticism about the dynamic power of the Christian faith when it challenges aggressive materialistic totalitarianism. They add an exception to the Great Commission, "Go into all the world and preach the gospel to the whole creation." They add, in effect, "—except into nations dominated by hostile beliefs and to people who, under political duress and propaganda, oppose or discount the Christian faith."

The communists are obviously trying to make a good impression on other people today — so obviously that only the naive or the inexperienced could be misled as to the unchanged nature of their basic atheistic assumptions or their goals. It is not difficult to resist such influence.

It would hardly be good taste for an editorial in this journal to define what may be the historic significance of this venture. We sincerely believe that it is great. But we must be reserved in our appraisal. It is certainly an important fact that contacts have been established and a beginning made in reaching understandings.

Much remains to be done. May God use Christians there and here as instruments of His redemptive power and enable us in cooperation to advance His Kingdom.

Social Welfare — the Second Step

THE social welfare conference in Cleveland last November crackled with ideas and the dynamic interchange of human beings eager to find practical answers to common problems.

This was good. It was significant.

Was Cleveland destined to be, however, merely a bright flash in a well-worn pan, leaders of the conference asked at the time. Or was it to be a landmark in American church history, a turning-point in the churches' realization that social welfare, for better or worse, has become a major national concern? The latter is already indicated strongly.

They feel that step one was accomplished at Cleveland. The vast spectrum of problems was explored and significant progress made in their definition.

In the second step the denominations are responding magnificently. They have chosen social welfare for the *first* coordinated denominational emphasis in the area of Christian life and work.

Within ecclesiastical circles from coast to coast the churches' role in social welfare is receiving more intelligent attention at the moment from top church strategists than it has in 25 years.

Many denominations are far advanced with their plans. Beginning in September, the cooperative program will be sparked by social education and action boards, boards of homes and hospitals, and many home mission boards. Some denominations have even set up intra-mural coordinating committees.

The follow-up project is four-fold:

1. Study sessions in local churches begin this fall, with cooperating denominations using *The Social Ministry of the Local Church* as a study guide.

2. In December, 1956, and January, 1957, local churches will share their insights at denominational district conferences and will meet across denominational lines at conferences called by local councils of churches. State councils will deal with social welfare at statewide conferences in February and March, 1957.

3. Denominations will study their policy and strategy at national conferences during the same two months.

4. All of these meetings will culminate May 7-10, 1957, in a National Conference on Policy and Strategy in Social Welfare, where 300 leaders, selected by 30 denominations and councils of churches across the nation, will convene at roundtable sessions.

This is the sequence.

In the meantime, delegates and friends, heartened and stimulated by the Cleveland Conference, can do much to insure its permanent usefulness. They can help their local churches plan for the Fall study project, alert their ministers to the district conferences, offer their services to their local and state council executives and encourage them to participate and to list for the National Council of Churches' Department of Social Welfare the six major problems of policy and strategy they would like to have discussed at the national roundtable.

Finally, delegates and friends may also join in prayers that the Lord may lead the churches to see their way clearly in doing good unto all men in this confusing period of rapid social change.

A Challenge to Christian Conscience

From the Study Conference on the Church and Economic Life in mid-April church people now have a new source of help on the four major questions that bear upon the church and economic life.

Is the Christian faith relevant to economic life?

" . . . places the economic life of man in the very center of Christian faith and obedience."

What has the generalization "economic life" to do with the concrete affairs of the average pastor and lay person?

Our daily experience is within an "economy of abundance" which was the conference theme. "We may refer to this new period in the history of mankind as an age of abundance in contrast with past ages of economic scarcity." This abundance is not an abstraction or theory; it is a decisive fact and condition of everyday living. It is in the shop windows we look into, in the productive processes we are a part of as wage and salary workers, in the problems of "surplus" we wrestle with as citizens.

But where does this new fact of abundance tie into what it means to be a Christian?

"To the shallow expression 'We never had it so good' the Christian must reply, 'We never had such heavy demands upon the Christian conscience.' "

But beyond this broad, although sharp, issue what specific areas should be exercising the mind, conscience, and will to action of each Christian?

One issue is the "peril" lest this "abundance makes us vain, boastful, possessive or intolerant." Another concerns the people in today's "pockets of poverty" those who have not kept up wth most of us in the march toward abundance. A third issue deeply involves the policies and practices which we as citizens, consumers, and producers must stand for if our abundance is not to freeze at its present level or even fall flat on its face. And fourthly, there are such cultural and social challenges to us as Christians as our standards of success, our level of social conformity, our response to the highly charged pressures to give priority to "things."

These answers are taken from the Conference Message; they are elaborated in the reports from the eleven discussion groups. These conference materials will be available in printed form by late spring. In the fall they will appear in a different form—as the basis of a discussion program and guide for church groups—local, denominational, and interdenominational. Accompanying this will be a handbook with suggestions for meetings and conferences on the "abundance" theme, either on a "do it yourself" basis or in cooperation with the Department of the Church and Economic Life. For indeed the delegates and consultants found the conference theme absorbing and vital.

The coming months call for an awakening by Christians to the fact that as a people we are deep within an economy of abundance and that the future of our nation and the world depends on what we do with the power that our capacity to produce gives us. But to such awareness must be joined discipline of mind and imagination that comes to grips with the complexity of the issues involved in building the Christian conscience into the maintenance and use of our unprecedented abundance.

Its Own Shining Peak

A visitor to Switzerland wanted to see the sun rise over the Alps. With his guide, he set out in the blackness of the early morning to climb a slope.

As he reached the viewpoint, the sky slowly became gray. A mist filled the valley before him and obscured the view of the mountain.

"Look higher, sire, look higher," said the guide. As the traveler looked he could see the peaks of the Alps above the fog, each shining in individual majesty, bathed in the light of the morning sun. Then, as the mist cleared away, he could see that at the base they were all one.

So it is in the Christian Church. Each denomination has its own characteristic, its own shining peak, that sets it apart from all the others. It is our privilege as Christians in a Council of Churches to help clear away the mists of misunderstanding so that our fundamental and basic unity in Jesus Christ may be revealed to all.

From an address to the Central Contra Costa County Council of Churches

Where Will You Spend Your Summer?

At this season of the year most Americans begin to plan their vacations—long or short, improving or frivolous, as the case may be.

In the belief that many of the OUTLOOK's readers are rather bored with the conventional summer vacation and would be glad of concrete suggestions for making their holiday count in their own development and in the Christian cause, we present a variety of interdenominational conferences, summer classes, ashrams and work camps, at home and abroad. In addition to the six conferences on missions, which carry on the 50-year-old tradition of Silver Bay, there are conferences on special problems: mental health, alcoholism, the rural ministry, religious radio, television, drama and audio-visual aids, race relations, and writing and editing.

If you are a student who wants first hand experience of social problems at home and abroad and wants to do something practical about them, or a weary pastor who wants to learn how to make his ministry more effective, or a church school teacher who would like to learn the latest methods, or if you are interested in the technical side of mass communication by radio, television, drama or the printed word, you may find what you want among these possibilities for a Christian vacation.

Interdenominational Summer Work Camps for Students

(Sponsored by Ecumenical Voluntary Service Projects, United Student Christian Council, 156 Fifth Avenue, New York 10, N. Y.

In the U. S. A.

Keysville, Ga. (construction of farmer's cottage at Negro boarding school) July 1-29
Coloma, Mich. (construction of migrant center for child-care and family group meetings) June 14-Aug. 15
Delmo, Mo. (construction of community center in Negro area) July 8-Aug. 20
Marthasville, Mo. (construction of retreat center on grounds of Evangelical and Reformed Church Emmas Home) June 25-July 23
Accord, N. Y. (near Kerhonkson)—(construction of chapel at Russian Orthodox retreat center) Aug. 12-Sept. 8
Scott's Run, W. Va. (making playground for young people in coal mining area) June 20-Aug. 1

In Latin America

Brazil: Petropolis, (construction of home for homeless boys of Rio de Janeiro) July
Rio de Janeiro, (improvement of slum conditions in cooperation with Instituto Central de Povo) July
Mexico: San Juan Acozac, (rural fundamental education: sanitation, literacy, etc.) July

In Europe

Austria: Ried (build church for refugee congregation) June 30-July 29
Belgium: Nessonvaux (repair recreation center for Protestant youth) July 13-Aug. 12
Denmark: Nysted (construction work at a home for handicapped children) July. 13-Aug. 12
Finland: Aspo (complete chapel for fishermen on remote island) July 6-Aug. 5
France: Villemetrie (remodel French Reformed retreat center) June 30-July 29
Coudekerque-Branche (moving two barracks at the Foyer CIMADE) July 13-Aug. 12
Pommery (expansion of home for aged) July 13-Aug. 12
Glay (renovation of lay-training center and home for young workers) July 27-Aug. 26
Germany: Wiesbaden (making bricks and helping workers build homes) July 27-Aug. 26
Ohmstede (renovate homes of Orthodox refugees unable to work) July 27-Aug. 26
Bernsmuhle bei Essen (install drainage on playground of YMCA) July 27-Aug. 26
Borghorst (men will help refugee workers build homes, while girls help in kindergarten) July 27-Aug. 26
Berlin-Neukolln (build playground and ramp for crippled people) July 10-Aug. 9
Great Britain: Tonbridge (move barracks to be used as Anglican church, Sunday school and community center) Aug. 3-Sept. 2
Luton (help Baptist congregation build church) Aug. 8-29
Wales-Blaendulais (renovation of youth club in mining village) July 3-Aug. 2
Greece: Volos (help reconstruct school destroyed by earthquake July 13-Aug. 12
Holland: Kapelle-Biezelinge (fruit-picking and canning with local workers July 13-Aug. 12
Italy: Velletri (construct cottages for youth center) July 27-Aug. 26
Saar: Wiebelskirchen (terracing land for the only orphanage in the Saar) July 13-Aug. 12
Sweden: Galo (build a road and dig foundations for youth camp) July 6-Aug. 5

In the Middle East

Egypt: Cairo (begin building youth center for Coptic Church. Men only) July 27-Aug. 26
Lebanon: Tripoli (restore Orthodox girls' school destroyed by flood) July 13-Aug. 12

In the Far East

Indonesia: Banjusotja Mid-Java (building a medical clinic for undernourished people) July 1-25
Japan: Aso (construct building for YMCA camp) July-Aug.
Atsugi (near Tokyo)—(aid in building of new center for rural evangelism) July-Aug.
Kiyosato (reconstruct building of youth camp destroyed by fire) July-Aug.
Korea: Seoul (construct dormitory for Chosen Christian University) Aug. 1-31
Taegu (building model village for displaced persons) July 27-Aug. 25

Missionary Conferences

(Sponsored by the Division of Foreign Missions, the Division of Home Missions, the General Department of United Church Women and the Joint Commission on Missionary Education, 257 Fourth Ave., New York 10, N. Y.)

Mt. Sequoyah, Fayetteville, Ark. (Mrs. H. Parr Armstrong, 3856 Winslow Drive, Ft. Worth 9, Tex.) June 24-29
Estes Park, Colo. (Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.) June 24-30
Northfield, Mass. (Dr. Dorothy A. Stevens, American Baptist Convention, 1703 Chestnut Street, Philadelphia, Pa. July 2-9

Silver Bay, N. Y. (Dr. J. Allan Ranck, Silver Bay Conference, 257 Fourth Ave., 8th Floor, New York 10, N. Y.) July 11-18
Lake Forest, Ill. July 30-Aug. 3
Asilomar, Calif. (Miss Janet Verkuyl, 83 McAllister St., San Francisco 2, Calif.) Aug. 3-8
Chautauqua, N. Y. (Miss Mabel Head, Director, Chautauqua, N. Y.) Aug. 19-25

Schools, Institutes and Graduate Courses in Agricultural Colleges, Theological Seminaries, etc., for the Minister in Town and Country

(*Graduate credit obtainable*)

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. (Address Dr. Rockwell C. Smith) June 18-July 20
Oberlin Graduate School of Theology, Oberlin, O. (Address Dean Leonard A. Stidley) July 2-20
Church and Community Workshop, Emory University, Emory University, Ga. (Address Rev. G. Ross Freeman) July 3-19
School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md. (Address Dr. John B. Howes) July 17-Aug. 3
School in Town and Country Administration, Iliff School of Theology, Denver, Colo. (Address Dr. E. Theodore Bauer) July 23-Aug. 24

(*Lasting ten days or over*)

Program in Agriculture for Pastors, Iowa State College, Ames, Iowa (Address Dr. Roy M. Kottman) June 12-July 14
Rural Leadership School, Michigan State College, East Lansing, Mich. (Address Prof. Milton Hagelberg) July 9-20
Summer School of Christian Education, Faribault, Minn. (Address Rev. John M. Wilson, Dean, 122 W. Franklin Ave., Minneapolis 4, Minn. July 9-20

(*Lasting one week or less*)

W. Frank Knowles Institute for Town and Country Ministers, College of Agriculture, New Brunswick, N. J. (Address Dr. Frank V. Beck) June 11-13
Town and Country Religious Institute, University of Tennessee, Knoxville, Tenn. (Address Prof. C. E. Wylie) June 18-20
Conference for Town and Country Pastors, Pennsylvania State University, University Park, Pa. (Address Dr. Samuel W. Blizzard) June 18-22
Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. (Address Rev. Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N. Y.) June 18-22
Rural Church Conference, A & M College, College Station, Texas (Address Dr. Daniel Russell) June 27-29
Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. (Address Dr. Donald R. Fessler) July 2-6

Interracial Institute

(*Sponsored by the Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y.*)

Eighth Annual Interdenominational Institute on Racial and Cultural Relations, McCormick Theological Seminary, Chicago, Ill. July 30-Aug. 3

American Christian Ashrams

(*Sponsored by the Joint Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.*)

Bridgewater College, Bridgewater, Va. July 7-14
Monmouth College, Monmouth, Ill. July 16-23
Keuka College, Keuka Park, N. Y. July 27-Aug. 3
Conference Grounds, Santa Claus, Ind., Aug. 3-10
Camp Sierra Conference Grounds, Shaver Lake, Calif. Aug. 11-18
Mt. Wesley Encampment, Kerrville, Texas Aug. 21-28

Missions to Ministers

(*Sponsored by the Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.*)

American Baptist Assembly, Green Lake, Wis., July 23-28
Northfield School, Northfield, Mass. July 30-Aug. 3

Christian Education

United Christian Youth Movement Training Conferences

(*Sponsored by state Christian youth councils and the United Christian Youth Movement, 257 Fourth Ave., New York 10, N. Y.*)

Northwestern—Placerville Congregational Camp, near Rapid City, S. D. (Rev. Robert Grimm, 870 Dakota S., Huron, S. D.) June 10-16
Ohio—Wittenberg College, Springfield, Ohio (Rev. J. Albert Clark, Director and Registrar, 141 North Front St., Columbus, Ohio June 10-16
South Central—(Kentucky, Tenn., Louisiana, Miss., Ala., Ark.) Bethany Hills Conference Grounds, R.R. No. 2, Kingston Springs, Tenn. (Rev. Donald Newby, UCYM, 257 Fourth Ave., New York 10, N. Y.) July 1-6
Texas—Camp Christian, Lake Brownwood, Texas (Mr. Harold Kilpatrick, Registrar, 504 West 24th St., Austin, Texas) July 22-28
Kansas—Camp Wood, Elmdale, Kans. Write Kansas Council of Churches, 327 Topeka Ave., Topeka, Kans. July 24-28
Pennsylvania—Camp Juniata, Lewistown, Pa. (Chauncey Varner, Director and Registrar, 2403 North Front St., Harrisburg, Pa.) July 29-Aug. 4
North Carolina—Fellowship of Southern Churchmen Camp, Swanannoa, N. C. (George Downey, Registrar, 105 West Vance St., Wilson, N. C.) Aug. 4-9
Virginia—Ferrum Junior College, Ferrum, Va. (Rev. Myron Miller, Registrar, 109 West Grace St., Richmond, Va.) Aug. 5-12
Iowa—4-H Camp, Madrid, Iowa (Rev. Stanley L. Hunt, Director and Registrar, 525 Sixth Ave., Des Moines, Iowa) Aug. 5-11
Oklahoma—Dwight Conference Grounds, Sallisaw, Okla. (Mrs. Vivian Reno, 516 Braniff Bldg., Oklahoma City, Okla.) Aug. 12-18
West Virginia—Davis and Elkins College, Elkins, W. Va. (Miss Pat Chenoweth, Registrar, 162 West Pike St., Clarksburg, W. Va.) Aug. 12-18
Eastern—Geneva Point Camp, Winnipesaukee, N. H., (Mr. Carroll Tripp, Registrar, 189 South Winooski Ave., Burlington, Vt.) Aug. 12-19
Georgia—Paine College, Augusta, Ga. (Rev. Edward Driscoll, Registrar, 63 Auburn Ave., N.E., Atlanta, Ga.) Aug. 19-24
Central—(Ill., Ind., Mich., Minn., Wis.) Conference Point Camp, Williams Bay, Wis. (Mr. Lloyd Petersen, Director, First Presbyterian Church, Albert Lea, Minn.) Aug. 19-26
New York City—Holiday Hills, Pawling, N. Y. (Mrs. Imogene McPherson, Registrar, 71 West 23rd St., New York 10, N. Y.) Aug. 24-31
Chesapeake—(Maryland-Delaware, Washington, D. C.) Camp Pe Co Meth, Centerville, Md. (Miss Mabel Dawson, Registrar, 14 W. Madison, Baltimore, Md.) Aug. 25-Sept. 1
National UCYM Training Conference—Conference Point Camp, Williams Bay, Wis. Aug. 26-Sept. 2
National Conference on Weekday Religious Education, Oberlin, Ohio June 25-28
Religious Radio-Television Workshop, Regina, Saskatchewan, Canada (Rev. Charles H. Schmitz, National Council of Churches, 220 Fifth Ave., New York 10, N. Y.) June 25-29
Christian Writers' and Editors' Conference, Green Lake, Wis. July 7-14
Experimental Senior High Conference, Camp Mensch Mill, Alburtis, Pa. July 11-21
Wisconsin Workshop for Directors of Christian Education, Conference Point Camp, Williams Bay, Wis. July 22-29
National Church Camp Leaders' Training Session, National Camp, Matamoras, Pa. July 26-Aug. 22
Religious Radio-Television Workshop, Union Theological

(*Continued on page 26*)

"Your Faith to God-ward Is Spread Abroad"

By ROBBINS W. BARSTOW

THE miracle of modern travel makes physically possible the visitation of 30 key spots all around the world in less than ten weeks. The mind and heart, however, can scarcely absorb the impressions and arrive at ultimate evaluations. Certain matters are vividly clear to me, however, after a globe-circling series of contacts with the English-language churches that serve Americans living abroad.

First, one is overwhelmed by the scope of this overseas ministry. There are some 600,000 Americans located outside the continental United States, in governmental, business and professional activities. And with the constant expansion of this number, the need for an adequate ministry to these people increases. They are like our parish people here at home, but often they face unusual difficulties—in living conditions, in personal relations, in boredom and frustrations or, on the other hand, in exotic excitements. In every place I visited last February and March I found an awareness of spiritual values and a spiritual hunger. The very tenseness of world conditions has made thoughtful people more deeply conscious of the importance of ethical standards and religious motivations.

In many places there are long-established union churches, usually well attended and adequately supported. They are international and interracial as well as interdenominational, and it is a joy to find such a happy mingling of men and women and children under the auspices of the Christian church. In some special places where there is a single company or industry, the congregation is almost entirely American, but everywhere else it is simply a question of proportion as to the composition of the group, language being the common denominator—the English language plus the Protestant tradition in some one of its many branches.

Of the Union Church in Hong Kong its pastor, Rev. George Stevenson writes: "I doubt if you will have any (union churches) which can show a more varied national and denominational background than our congregation here. Our people come from America, Canada, Australia, China, Holland, France, Germany, Switzerland, England, Scotland, Ireland, representing the following denominations: Anglican, Presbyterian, Congregational, Baptist, Dutch Reformed, Pentecostal, Lutheran, Methodist and Church of Christ in China. . . . On Christmas Sunday we have an international program when we have the Nine Lessons and Carols Service, the lessons being read in English, Dutch, German and Chinese, those taking part including the Dutch, German and American Consuls, as well as members of our church organization." Not all can, it is true, match this statistically, but the spirit of representative cooperation is typical. And in many places, as projects and personnel multiply, new congregations are in process of organization.

Dr. Barstow recently made a 29,000-mile trip for consultations with union churches overseas, in Europe, the Near and Middle East, South and Southeast Asia, Japan and Korea. During this global trip, Dr. Barstow visited 44 American overseas churches and preached or spoke in most of them. The temperatures encountered during his 67-day itinerary, he noted, ranged from zero (in Holland) to 120 degrees (in Singapore).

All of this has a peculiar validity and urgency right now, when in so many parts of the world we are witnessing the end of an era. Colonialism is going out—not gracefully and graciously, I am sorry to say, leaving good will among its other fruits—but rather bequeathing confusion and bitterness. There are no easy answers to the problems of adjustment to the new status of national independence and self-expression. In many instances, passion seems to have displaced reason, and the pent-up resentments of foreign rule are venting themselves in fratricidal strife among the various racial or linguistic units within the new nations. Inexperience and inefficiency are making more difficult the transitions of control, and thus hindering the development of resources that could meet elemental needs and provide a foundation for better living for all, if they would forget their jealousies and hatreds and all work together for the common good.

In such a total situation, America has an extraordinary opportunity but it must be met with extraordinary wisdom. We must have patience and understanding. We must be gentle as well as generous. We must consult more with the people we want to help, and work out plans by mutual agreement rather than unilateral dictum. And we should do more through the United Nations and on a long-range basis rather than by independent action greatly hampered by the uncertainty of congressional support.

But quite as important as our international contacts through official projects are the direct personal touches through our public and private representatives. The spirit in which an undertaking of helpfulness is administered by the individuals in charge can make all the difference between an investment in creative good will and the embittering acceptance of a reluctant handout. Here is where vision is needed as well as wisdom. All these programs, whether governmental or private business, are carried through by individuals. The spirit of such contact persons may be determinative of a long future. The Christian spirit can infuse into an irrigation project or the construction of a steel mill a qualitative element that may actually turn the balance of history.

This is another reason, in addition to the normal spiritual needs of every man and woman and child wherever located, why the union churches overseas are of such strategic importance in these days. Regular worship keeps one in touch with ultimate goodness and infinite love, and conditions all one's thoughts and words and deeds. And the corporate fellowship of the church, particularly as it embraces nationals of different countries, helps provide the atmosphere within which official and business transactions are carried on at the highest level.

This revolutionary world of ours needs from Christian America three things. We should be sharing our food with the hungry millions. We should be sharing our finance, proving our good stewardship by helping others along the way to self-sufficiency. But most of all we should be sharing our faith, not just by proclaiming the Gospel, but by living it overseas as well as at home. And the union churches that literally dot the map of the world are thrilling indications that there are many of whom we can say, as Paul said of the Thessalonians, "We give thanks to God always for you all . . . that ye were ensamples . . . for . . . in every place your faith to God-ward is spread abroad."

Dr. Robbins W. Barstow is director of the National Council's Department of American Communities Overseas.

More Effective Communication

(*Continued from page* 11)

Christian writer should be "as conscious of syntax as of sin." All the C's are interwoven, and proceed from conviction. Christ is the Way, not one of the ways. We have to deliver the evidence that Christ is at work in the world, and makes a difference in human lives.

Dr. Walter W. Van Kirk of the Department of International Relations of the National Council of Churches, spoke briefly on the visit of the nine American churchmen to Russia. A bridge has now been crossed and details are being worked out for the second step in re-establishing contact, when a delegation of Russian churchmen pays a return visit this summer.

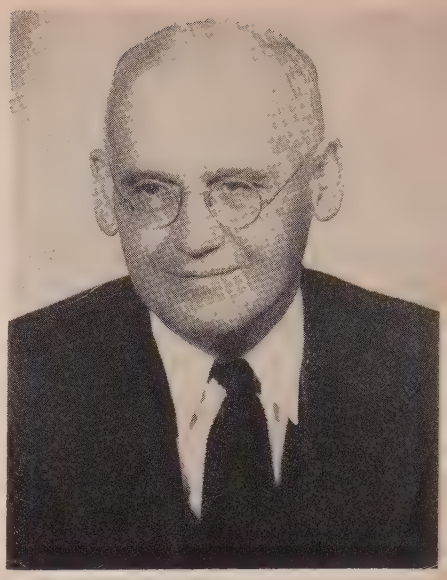
Arthur Austin of the Broadcasting and Film Commission gave practical hints on how to get religious features on the air, with specific directions on what to do before, during and after. The "before" is by far the most important. Deliver exactly what you promised when you promised it, and then fade into the background.

At the closing luncheon meeting, members of the press were guests. They included representatives of *Life,* King Features, *Woman's Day,* Religious News Service, *Ladies Home Journal, Faith Today, Christian Herald,* and *Guideposts,* as well as reporters and free-lance writers. Each spoke briefly on ways in which he or she and the NRPC can work together. Hartzell Spence said he could place two religious features at once, but for his purposes a story must be unique and rate 5,000 words. Okie Reichler, editor of the Yonkers *Herald-Statesman,* gave concrete illustrations of how news can be "both religious and interesting."

Seventy-five members attended the annual meeting. The NRPC functions through regional chapters; of the 296 members, 248 are associated with chapters, and 28 are members-at-large. Reports of chapter activities were given by representatives of the chapters in Chicago, Washington, Atlanta, Philadelphia, Twin Cities, Boston, St. Louis, New York and Northern California. New York has the largest chapter, and Northern California the youngest. Monthly luncheon meetings are the rule, with pooling of information on media, contacts, new techniques, results of experiments, and discussion of mutual problems.

Robert E. A. Lee was chairman of the committee on arrangements. The present officers were re-elected for another year: Rev. Marvin C. Wilbur, president; Robert E. A. Lee, vice-president; Miss Helen C. Schmitz, secretary; Robert M. Hubbard, treasurer.

Twice Honored—Kenneth Dole, religion editor of the *Washington Post* and *Times-Herald,* received two national awards last month for excellence in religious journalism. The Religious Newswriters Association, in annual meeting at Minneapolis, April 24, presented Mr. Dole with the James O. Supple Memorial Award, named in honor of a former religion editor of the Chicago *Sun-Times* who died in an airplane crash while en route to Korea in 1950. The Washington Pilgrimage, Inc.—an independent religious foundation—named Mr. Dole winner of the first annual Faith and Freedom Award for "journalistic excellence and fair allocation of newspaper space to representatives of all faiths." Mr. Dole, who has been religion editor of his paper for the past five years, recently concluded a series of pen portraits of ten outstanding clergymen of all faiths in the national capital.



KENNETH DOLE

U. S. and Canadian Editors

(*Continued from page* 12)

and its positive accomplishments—not only in the political field but in the social, economic and other spheres of action." One of the best guarantees of its capacity for further development has been its adaptation during the difficult years.

On the practical side, the president of the ACP, Robert J. Cadigan, editor of *Presbyterian Life,* reported on a survey of 132 member-publications of the ACP which he had made. It showed that most of the papers do not charge enough for their advertisements. In most cases the editor makes the final decision to accept or reject advertising copy. Only four of the publications surveyed have a set of principles in writing for the acceptability of advertising matter. He was authorized to set up an advertising study committee to report at next year's session. The purpose of the study is to set up a guide for rate schedules, formulate a policy on what products should be accepted for advertising, and suggest research methods to show advertisers that it pays to advertise in the church press.

At one session Pierre Berton, managing editor of Canada's popular *Maclean's Magazine,* addressed the editors on "How to Improve Quality in Content." He was listened to with rapt attention.

On the first day of the meeting the editors were received by Honorable Louis O. Breithaupt and Mrs. Breithaupt, in the Lieutenant Governor's suite in the Ontario Parliament Buildings. Tea and a social hour followed the reception.

Next year the editors plan to meet in Philadelphia, Pa.

From the White Mountains

This encouraging letter came a few weeks ago from Rev. David A. Works, an Episcopal rector in North Conway, N. H.:

"The March issue of Outlook has just come and I wish to send you this word of commendation for your magazine. As a country clergyman who is serving in one of the smallest parishes of our communion, it is very difficult—at times—to keep in touch with the ongoing life of the Church.

"Outlook helps to keep us better informed. For example, the most crying need in our church is for better understanding of the ecumenical movement. You have a good article on this work this month. We have become very much interested in the whole question of refugees, which is also written up. Recently a local radio station was opened in our community. The manager of the station is a member of our church and is very anxious that we participate with the other clergy in attempting to reach a larger audience of people.

One of our summer people is from Bogota, Colombia, so naturally we are interested in the article on this subject.

"We are always vitally concerned about the practical aspects of churches working together. The story about the Ohio clergy meeting is of interest, as I was brought up in that state.

Naturally, our greatest interest is in the new book reviews and in Dr. Blake's Easter message.

"Thank you very much for helping bring some inspiration about the world-wide movement of the churches to our snow-bound rectory."

Contemporary Design Sweeps the Field

CONTEMPORARY design ran off with the honors as 18 U. S. churches—of the thousands built in the past 25 years—were cited for general architectural excellence in a nationwide poll of experts in the field.

Christ Evangelical Lutheran Church of Minneapolis, Minn., designed by Eliel Saarinen, was first choice.

The 18 were selected by vote of 35 leading architects, architectural educators, editors, clergymen and specialists in the field of church design who are members of the Commission on Architecture of the National Council's Department of Worship and the Arts.

The announcement was made at the annual meeting of the Commission last month in New York by Chairman Walter A. Taylor, Washington, D. C., director of the department of education and research of the American Institute of Architects.

The winning church, constructed in 1949, is characterized by the use of natural red brick for both exterior and interior decoration. The bell-tower, a simple, straight line structure separated from the main church building by a glass passageway and more than double its height, is topped by a willow-slim cross of natural wood. A similar cross mounted on the brick wall behind the altar dominates the sanctuary. *Architectural Forum* has described it as a church in which "art, science and faith achieve a serene harmony."

"Preconceived ideas of what a church should look like and traditional concepts that have been followed for generations are being abandoned in favor of modern design tailored to the functional needs of each church," Mr. Taylor said. "New materials, new methods of using old materials, and new ideas of the relationship between design and the functions of individual churches are dictating a new architectural approach to church building."

Mr. Taylor said that the 18 were selected from a total of 72 churches nominated for the competition by members of the Commission, each of whom had been asked to name from 10 to 25 churches which in his judgment typified the best in ecclesiastical architecture. The top 18 were determined by the frequency of their mention in the returns. The poll was limited to churches constructed since 1930.

Rev. Marvin P. Halverson, director of the department of worship and the arts, stated that most of the buildings selected had been erected since World War II. "This indicates not only the increased amount of church building, but the growing maturity of design," he declared.

"These churches are examples of good design because they represent a high level of architectural expression of each church's *ethos* and way of worship. This points to the possibility of increasingly good design as congregations begin to understand their nature, tradition and way of worship. For it is only out of this self-understanding that a church will be prepared to enter into a dialogue with the architect which is basic to enduring architectural achievement."

The 18 churches selected in the survey of good church design were as follows:

Christ Evangelical Lutheran Church, Minneapolis, Minn.
Saarinen, Saarinen and Associates,, Architects. Completed 1949. (the last completed work of Eliel Saarinen)

Zion Lutheran Church, Portland, Ore.
Pietro Belluschi, Architect. Completed 1950.

Chapel, Massachusetts Institute of Technology (non-denominational) Cambridge, Mass.
Eero Saarinen and Associates, Architects. Completed 1955.

First Presbyterian Church, Cottage Grove, Ore.
Pietro Belluschi, Architect. Completed 1951.

First Methodist Church, Midland, Mich.
Alden B. Dow, Architect. Completed 1952.

Meeting House of the First Unitarian Society, Madison, Wis.
Frank Lloyd Wright, Architect. Completed 1951.

Tabernacle Church of Christ (Disciples), Columbus, Ind.
Eliel Saarinen and Eero Saarinen, Architects. Completed 1942.

Wayfarer's Chapel (Church of the New Jerusalem), Palos Verdes, Calif.
John Lloyd Wright, Architect. Completed 1952.

Central Lutheran Church, Portland, Ore.
Pietro Belluschi, Architect.

Chapel, Illinois Institute of Technology (non-denominational) Chicago, Ill.
Mies van der Rohe, Architect. Completed 1952.

Central Lutheran Church, Eugene, Ore.
Pietro Belluschi and Skidmore, Owings & Merrill, Architects. Completed 1955.

St. George's Episcopal Church, Durham, N. H.
John A. Carter, Architect. Completed 1954.

First Methodist Church, Plainfield, Iowa
Schweikher & Elting, Architects. Completed 1951.

St. Matthew's Episcopal Church, Pacific Palisades, Calif.
A. Quincy Jones and Frederick E. Emmons remodeled the church, 1953.

San Lorenzo Community Church, San Lorenzo, Calif.
Bruce Goff, Architect. Completed 1941.

St. Stephen's Episcopal Church, Columbus, Ohio
Brooks & Coddington, Architects. Completed 1953.

Danforth Chapel, Colorado A & M College (non-denominational), Fort Collins, Colo.
James M. Hunter, Architect. Completed 1954.

Church of Saint Clement (Episcopal), Alexandria, Va.
Joseph H. Saunders, Jr., Architect. Completed 1948.

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Where Will You Spend Your Summer?

(*Continued from page 22*)

Seminary, New York, N. Y. (Rev. Charles H. Schmitz, National Council of Churches, 220 Fifth Ave., New York 1, N. Y.) July 30-Aug. 10

14th International Audio-Visual Workshop, Los Angeles, Calif. Aug. 18-24

National Religious Drama Workshop, Green Lake, Wis. (Miss Helen Spaulding, National Council of Churches, 297 Fourth Ave., New York 10, N. Y.) Aug. 18-25

General Council of the United Christian Youth Movement, Conference Point Camp, Williams Bay, Wis. Aug. 26-31

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In General Hospitals

Augustana Hospital, Chicago 14, Ill. June 18-July 27
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Emmanuel Hospital, Portland 12, Ore. June 4-July 13
(*Address Rev. H. George Randolph, Chaplain Supervisor*)

Massachusetts General Hospital, Boston 14, Mass. June 4-July 13, July 16-Aug. 24
(*Address Rev. James H. Burns, Chaplain Supervisor*)

Miami Valley Hospital, Dayton 9, Ohio June 18-July 27
(*Address Rev. James F. Flinchbaugh, Chaplain Supervisor*)

New England Center Hospital, Boston 11, Mass. June 18-July 27
(*Address Rev. Haldean S. Lindsey, Acting Chaplain Supervisor*)

St. Louis City Hospital, St. Louis 4, Mo. June 4-July 13
(*Address Rev. William F. Rogers, Chaplain Supervisor*)

University Hospital, Ann Arbor, Mich., June 4-July 13; July 16-Aug. 24
(*Address Rev. Malcolm B. Ballinger, Chaplain Supervisor*)

In Mental Hospitals

Boston Psychopathic Hospital, Boston 15, Mass. July 9-Aug. 17
(*Address Rev. Joseph F. Woodson, Acting Chaplain Supervisor*)

Boston State Hospital, Boston 24, Mass. June 4-Aug. 24
(*Address Rev. Judson D. Howard, Chaplain Supervisor*)

Cleveland Receiving Hospital, Cleveland 15, Ohio June 18-July 27
(*Address Rev. David Loegler, Acting Chaplain Supervisor*)

Westborough State Hospital, Westborough, Mass. July 16-Aug. 24
(*Address Rev. Henry H. Wiesbauer, Chaplain Supervisor*)

Medfield State Hospital, Harding, Mass. June 4-July 13; July 16-Aug. 24
(*Address Rev. Charles W. Stewart, Chaplain Supervisor*)

Pownal State School, Pownal, Maine June 4-July 13; July 16-Aug. 24
(*Address Rev. Robert C. Defenderfer, Acting Chaplain Supervisor*)

Worcester State Hospital, Worcester 7, Mass. June 4-July 13
(*Address Rev. John I. Smith, Chaplain Supervisor*)

Miscellaneous

Association of Council Secretaries, Lake Geneva, Wis. June 17-23

Summer School of Alcohol Studies, Yale University, New Haven, Conn. July 1-26

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Russian Churchmen

(*Continued from page 14*)

Commenting on the earlier talks in Moscow, the nine U. S. church leaders of the National Council said on their return, March 23:

"The contacts we have already had with the church leaders in the Soviet Union have been worthwhile. Despite many and difficult differences, we found important common ground as Christians."

"We look forward to a continuation of conversations in the United States in June," they declared in a formal statement. "We were courteously received in Russia, and we hope to reciprocate here. A beginning has been made. Under the guidance and power of God we believe the churches of Jesus Christ may be used for the reconciling and salvation of the nations."

Religious Liberty Bulletin

The first issue of a 15-page "occasional" bulletin of news and comments on developments in the field of religious liberty has been published by the Department of Religious Liberty of the National Council. It is designed to provide "a point of reference" for church leaders confronted with religious liberty problems.

Conference on U. S. Disaster Relief

REPRESENTATIVES of 14 major Protestant denominations have agreed that the nation's churches should lay plans for pooling their resources to aid victims of floods, earthquakes and other disasters in the U. S.

The stepped-up relief role of the churches in peace or war should in no way compete with the work of secular agencies like the Red Cross and the Civil Defense Administration, they said, but should supplement it wherever and whenever the need exists.

The exploratory consultation was called recently by the National Council's Department of Social Welfare and Church World Service. Representatives of the Salvation Army, Volunteers of America and Goodwill Industries were also present.

"There is a growing awareness of the responsibility of the churches to give help in times of national disaster, "the group declared.

Ways should be found, they said, to channel church supplies of relief materials to victims of national disasters on an emergency basis.

It was further recommended that the National Council's Department of Social Welfare "should act as a clearing house and communications center" for cooperating churches in times of disaster. The department was urged to map an overall plan of coordinated church disaster relief that would establish "patterns of cooperation" with other groups, religious and secular. Such a plan would be submitted to the Council's member-communions for consideration.

In framing their recommendations the conferees—chiefly denominational executives of social welfare and home missions work—took note of "an outstanding job" of cooperative church aid to victims of the California floods last December. In the first effort of its kind, the National Council of Churches teamed up with state and local church councils to distribute more than 10 tons of clothing to upwards of 10,000 flood victims in northern California. The church groups cooperated closely with the Red Cross and Salvation Army. The relief supplies were drawn from the depot of Church World Service, located at Modesto. The clothing stocks, originally earmarked for shipment to destitute peoples overseas, were rapidly replaced by West Coast church contributors after the emergency was over.

Several conferees pointed out that the California relief work of the cooperating churches could be expanded and improved as a pattern for the whole country under a new, nationally directed program.

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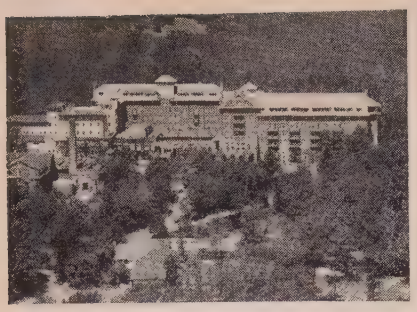

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Books Received

THE CHURCH AND THE PUBLIC CONSCIENCE, *Edgar M. Carlson,* Muhlenberg Press, Philadelphia 7, Pa., $1.75.

WHAT DOES THE BIBLE SAY?, *F. J. Johnson,* Vantage Press, New York, N. Y., $3.75.

FOOTNOTES, *Gaston Foote,* Fleming H. Revell Co., Westwood, N. J., $2.00.

EPISTLE TO THE SKEPTICS, *David Wesley Soper,* Association Press, New York, N. Y., $2.50.

THE THEOLOGY OF REINHOLD NIEBUHR, *Hans Hofmann,* Charles Scribner's Sons, New York, N. Y., $3.95.

POLITICS FOR CHRISTIANS, *William Muehl,* Association Press, New York, N. Y., $3.00.

EDUCATION FOR CHRISTIAN LIVING, *Randolph Crump Miller,* Prentice-Hall, New York, N. Y., $6.50.

CHURCH SCHOOL PRAYERS, *Marjory Louise Bracher,* Muhlenberg Press, Philadelphia 7, Pa., $1.25.

THE LIFE OF THOMAS CRANMER, *Theodore Maynard,* Henry Regnery Co., Chicago, Ill., $4.50.

THE CIVILIAN AND THE MILITARY, *Arthur A. Ekirch, Jr.,* Oxford University Press, New York, N. Y., $6.50.

PREACHING ON THE BOOKS OF THE NEW TESTAMENT, *Dwight E. Stevenson,* Harper & Bros., New York, N. Y., $3.95.

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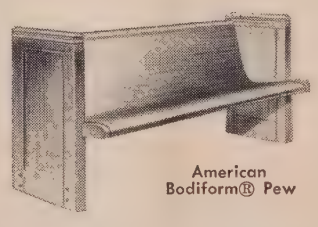

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BOOKS

Modern Rivals to Christian Faith

By Cornelius Loew, The Westminster Press, Philadelphia, $1.00.

Trends and Frontiers in Religious Thought

By L. Harold DeWolf, National Methodist Student Movement, Nashville, Tenn., $1.50.

The book, *Modern Rivals,* is the first title in a new series to be known as the Layman's Theological Library, edited by Robert McAfee Brown. One purpose of the series is "to remind the layman that he *is* a theologian," and that "theology is not an irrelevant pastime of seminary professors." Indeed, theology is declared to be "the occupation of every Christian," once he begins to talk about his Christian faith. The twelve volumes to be published will explore in full the Christian faith and its meaning.

We cannot understand the religious situation in this country by reference to statistics on church membership or polls of a sample of the population on church attendance and on belief in God, thinks Professor Loew. One must ask what God or gods do the American people actually worship. In Jesus' words: "Where your treasure is, there will your heart be also." This teaching according to Professor Loew, who teaches religion at Lake Forest College, concentrates "into a single sentence . . . the view of religion" that he writes about.

There are many rivals: science, democracy, the nation. There is idolatry "inside Christianity," including "make the most of yourself" Christianity. "There is literally no aspect of the Christian life that is immune to distortion and misuse." Being a Christian involves never-ending concern about letting God be *God,* and giving him our deepest loyalty," and we must "search continually for a vital, full-fledged, consistent theological understanding of what the Bible and Christian tradition tell us about God and about what is involved in being loyal to him."

Many forms of paganism are strong on our college and university campuses, Harold DeWolf says in his book. Professor DeWolf teaches at Boston University. He wishes to cultivate intelligent discussion and understanding of the Christian faith among the Christian students and their leaders who are on the frontier between the Christian church and paganism.

In an appraisal of our cultural situation, he notes among other things a prevailing insecurity, in the midst of which many turn to the Protestant churches. He then describes various responses that religious thinkers have made during recent decades to the crises in our culture. These include the liberal and naturalistic accommodations, the fundamentalist reaction, the neo-orthodox reaction. He attempts the difficult task of stating "old and new agreements."

The concluding comprehensive chapter on "The Road Ahead" includes a section on "Free Man in a Responsible Society." "The main ethical principle of Christianity is love." Those who are controlled by Christian love live in the community called "the body of Christ." Churches are called upon to transcend both national and denominational boundaries. And man's relationship to God is a dynamic one. "The Holy Spirit witnesses with our spirits that we are His." All theologies are declared to be "subject to change." And "all are in need of correction."

—Benson Y. Landis

Freedom's Holy Light

By Merrimon Cuninggim, Harper & Brothers, New York, $2.75.

In "Freedom's Holy Light" Dean Cuninggim of Perkins School of Theology has set forth clearly, cogently and consistently the fundamentals, historical and theological, of religious liberty. This is a task as difficult and delicate as it is desirable. The author has accomplished it with a scholarship so thorough that he neglects nothing significant, yet so broad that he never loses perspective either historically or ecumenically.

Among the fundamentals so well considered we note: freedom of conscience and of worship; a sound distinction between what is truly religious liberty and spurious manifestations that would betray both liberty and religion; the fundamental relation of religious liberty and indeed of religion to all our freedoms; separation of church and state; support by the state of an ethic whose origin and reason are religious; the essential voluntary character of religion; the adjustment of all these abiding forces to the requirements of a dynamic society.

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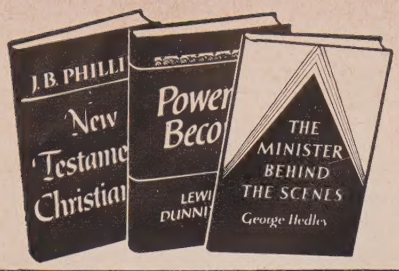

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ings with the policy of the National Council of Churches recorded in pronouncements or developed in practice will, if he agrees with Dean Cuninggim, feel encouraged by the soundness of the Council's approach.

One who is sensitive to the danger that Protestants may remain generally complacent in the face of threats to religious liberty, and over-confident in the substitution of simple slogans for careful evaluations, must welcome this book and encourage its reading — by seminary students, by pastors, most of all by laymen, including legislators.

—CLAUD NELSON

Sermons on Marriage and Family Life

Edited by JOHN C. WYNN, Abingdon Press, New York and Nashville, $2.75.

Families and their problems are receiving wide attention in current American life. An alarmingly high percentage of family failure and a widespread belief that most family problems and needs are spiritual are serving to bring together religious leaders, social agencies and medical and psychiatric specialists.

Too many messages of profound significance by ministers in the by-ways of America become mere words—lost in the air. In this volume, 16 sermons—out of 400 examined—point up a force insufficiently understood among everyday cliches, a force that needs exploiting from a score of viewpoints.

The sermons selected comprise a composite message, a cross-section of family life in its everyday aspects and Christian significances. They hit people where it counts, at home and in the most intimate personal relationships. The scope is wide, the impact heavy. How will the family be joined, cemented, maintained? Christian leaders here offer fruitful suggestions.

The sermons deal with varied aspects of home life (family worship, marriage, child training, family crises, sex standards) on the basis of Christian assumptions. In the conviction that more needs to be said on the Christian home and that families urgently desire the guidance of their faith, the volume was planned by the Joint Department of Family Life of the National Council of Churches. The editor, John C. Wynn, is director of family education of the Presbyterian Church in the U.S.A. The book is dedicated to Dr. Leland Foster Wood, "pioneer in Christian family education" under the Federal Council of Churches.

Among the contributors to the volume are: Bishop Hazen G. Werner, Dr. George A. Buttrick, Dr. John A. Redhead, Professor W. Norman Pittenger and Dean James A. Pike of New York's Cathedral of St. John the Divine.

For the minister, there are examples of family life thought which expose the trend in many denominations today. For the parent, "Sermons on Marriage and Family Life" becomes an encyclopedia of guidance and inspiration to help steer a course through a hundred dangerous shoals. For the student, lay or professional, these family life sermons touch the spirituality of man at a hundred points of contact and open the door to a self-propelled mission in an insufficiently studied area.

—WENDELL KELLOGG

The Prophets— Pioneers to Christianity

By WALTER G. WILLIAMS, Abingdon Press, Nashville, Tenn., $3.50.

Fifty years ago Walter Rauschenbusch in a prophetic book, *Christianity and the Social Crisis,* referred to the Old Testament prophets as "a succession of men perhaps unique in religious history for their moral heroism and spiritual insight." In the book now under review, Professor Walter Williams, of the Iliff School of Theology in Denver, interprets the prophets as "Pioneers to Christianity." It is his purpose in this compact volume to "consider especially those little-understood phases of the prophet's life and work..."

Studies in the prophets are continually to be encouraged, thinks Professor Williams, because their religion "has brought challenge and inspiration to leaders and laymen alike in various periods of church history." We are doubly rewarded when in our study we attain clearer understanding of their work and convictions. It is especially necessary, thinks this author, to consider "the religious climate in which they lived." He believes that since the Old Testament is the product of Hebrew and Jewish religion it must be studied as such.

—BENSON Y. LANDIS

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